



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

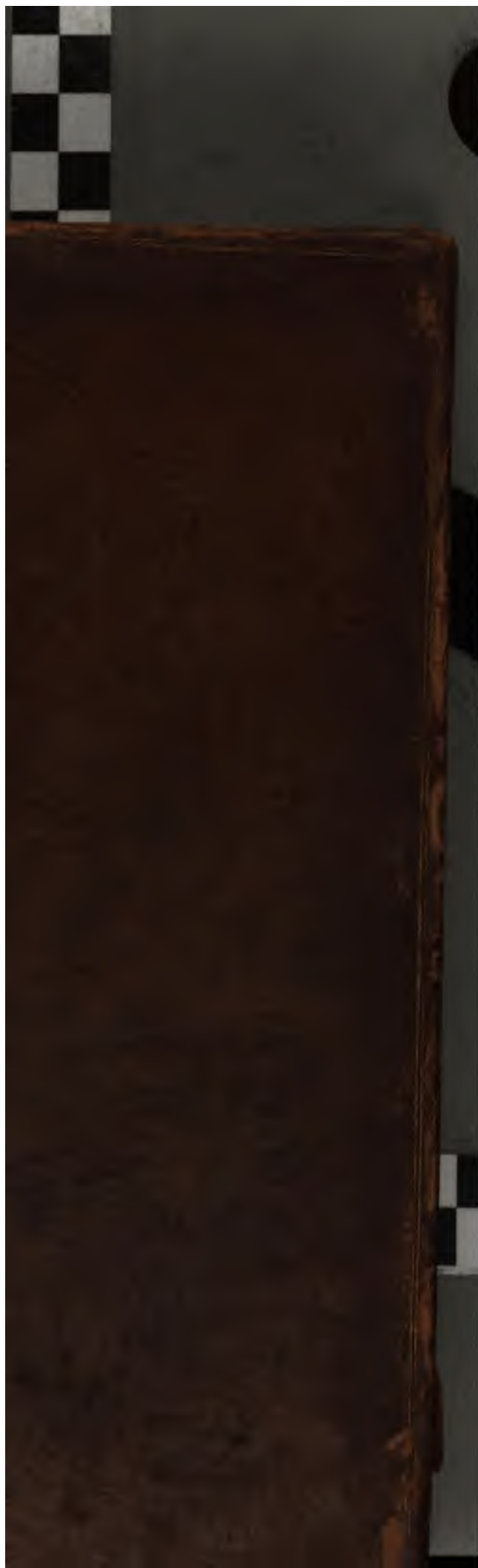
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





WH. DE BURGO S. PETRI. M.D.C.C.XX.



5-4-3
~~4~~ 4 3
~~5~~ 5 4
 vol. 390.



*Edw^d. Yardley B.D.
 Archdeacon of Cardigan
 1739.*

*It is said that Bp Kennet encouraged Mr Lewis to write
 his History of St Wilfrid, & as this Copy of y^e Book
 was in possession of that Learned Bp of Peterboro
 so I presume y^e M^s Observations in y^e Marg^s
 were added by y^e hand of that Prelate. E. Y.*

T H E
HISTORY
O F T H E
L I F E and S U F F E R I N G S

Of the Reverend and Learned
John Wicliffe, D. D.

Warden of CANTERBURY HALL,
and Publick Professor of Divinity in
OXFORD; and Rector of LUTTERWORTH,
in LEICESTERSHIRE, in the Reigns of
K. Edward III. and K. Richard II.

Together with a Collection of Papers
relating to the said HISTORY, never before
Printed.

By JOHN LEWIS, A. M. Minister of
Meregate.

*Ye seek to kill me, a Man that hath told you the
Truth, John viii. 40.*

L O N D O N:

Printed for ROBERT KNAPLOCK, at the *Bishops-*
Head, and RICHARD WILKIN, at the *King's-*
Head, in St. Paul's Church-yard. 1720.



210. n. 413.

7



T H E P R E F A C E.



T's the usual Practice of the Men of this World, who hate the Light, and will not come unto it, to defame the Persons and blacken the Characters of those who tell them the Truth.

Instances of the Justness of this Observation we have too many in all Countries and Ages : But as flagrant an one as any, is what has been lately given us here at Home by a pretended *Presbyter of the Church of England*. This Man proposes to furnish the *English* Reader with a History of the pretended Reformers. He begins with *John Wicliffe*, *John Hus*, and *Jerom of Prague*, and assures his Readers, That ' when *Wicliffe* (who, it seems, ' stands most in the Man's Way) is dispatch- ' ed, the World shall be obliged with a farther ' Account of some more Reformers; that ' they are under the Curse of the *Amalekites*; ' not even an *Agag* shall be spared.' To execute this doughty Undertaking, he has, as he tells us, *made English from the French Original, the History of the Heresie of John Wicliffe, &c.* but, for what Reason he knows

- best, he is not so kind as to let his Reader know who wrote this History. Whether he knew the Name of *Varillas*, which is infamous among even the Papists themselves for his want of even common Honesty, would discredit his Performance, or whatever Reason he had for it, he wisely drops his Author's Name. But had he himself had any Knowledge of the *English* History, he must surely have been ashamed to have been the Translator of a Writer, who writes in so open Defiance of
- F. T. P. 4. R : For thus he tells us very gravely, ' That
 ' *Peter-pence* was a Tribute exacted yearly
 ' upon every Chimney in the Kingdom :
 P. 11. ' That before the Conquest the Laws of
 ' *England* were not *Written-Laws*, but con-
 ' veyed down by the Tradition of the Ma-
 P. 15. ' gistrates; that the Priviledges of Parlia-
 ' ment are an Usurpation upon the Royal Au-
 P. 4. ' thority: That the Election to Bishopricks,
 ' here in *England*, in *Wicliffe's* Time, *absol-*
 ' *utely* depended on the Voices of the
 ' Chapters, tho' the Court of *Rome* did
 ' often intervene.' It's no wonder that a
 P. 18. Writer who could blunder at this rate, should
 tell us, That ' *Thomas Arundel* (who he says
 ' elsewhere was Arch-bishop of *Canterbury*
 ' 1386, ten Years before he was so) anathe-
 ' matized *Wicliffe*, &c. in a Council at *Can-*
 P. 23. 22. ' *terbury* 1377. That *Wicliffe* was cited by
 ' the Arch-bishop of *Canterbury* and Bishop
 ' of *London* to appear before them almost a
 P. 24. ' Year before K. *Edward III's* Death : That
 ' the Pope's Schedule of 19 Conclusions
 ' held by *Wicliffe* was a Scroll of *three* Errors
 P. 29. 4. ' which he had advanced : That *Wicliffe* was
 ' desirous

' desirous to succeed *Sudbury* the Arch-bishop
 ' of *Canterbury*, and that the Ministers of the
 ' Court of *Rome* opposed his Election : That P. 27.
 ' the Rebellious Boors were the Followers of
 ' *Wicliffe* : That *John Ball* went to seek out P. 25.
 ' *Wicliffe*, who received him with open Arms,
 ' and after two or three Conferences gave
 ' him leave to preach his Doctrine ; And that
 ' *Wicliffe* recanted before a Council held by
 ' Arch-bishop *Courtney* at *London* 1382.' It
 can be no Surprize to any one to find a Wri-
 ter, who is so full of perpetual Impostures,
 calling Places and Persons by wrong Names,
 as *Leicester*, *Lancaster* ; *Swinderby*, *Windarby* ;
Wodford, *Winchfort*, unless these be the Es-
 capes of the Translator, who calls *William*
Wodford, *John Woodford*. But as gross a Falshe-
 hood as any is what this fabulous and ro-
 mantick Writer says of the learned Sir *Henry* P. 35.
Spelman, the Collector of our *English* Councils.
 Having asserted, that *Wicliffe* being brought
 before his proper Judges, Arch-bishop *Court-*
ney, &c. at *London* 1382, abjured all he had
 taught contrary to their Sentiments, without
 exception ; he adds, That ' that Piece [the
 ' Form of Abjuration] had yet been to be found
 ' in its Place among the Acts of the Council,
 ' if the *English* Compiler too passionate for
 ' the Glory of his Nation, &c. had not un-
 ' dertaken to suppress it, and to place in its
 ' stead a Confession of Faith, which, proper-
 ' ly speaking, is nothing more than a pure
 ' cunning Discourse, smoothing over the Er-
 ' rors of *Wicliffe*.' For proof of this, he refers *Hist. du Wic.*
 to one *Wingeon*, whom he elsewhere calls *Hist. de l'He-*
Vingeon and *Vington*, a Writer whom no body *refie*, p. 42.

ever heard of before. But it is but looking into Sir *Henry Spelman's* Collection to be satisfied that all this is Forgery and pure Invention : However, our Translator, to shew his Judgment, approves of the Story. But so exceedingly transported is *he* with Zeal against *Wicliffe*, as to seem to think nothing amiss that serves to blacken his Memory, and render it hateful.

For this Purpose, he tells his Reader, That
Prof. p. 7. ' Dr. *Wicliffe's* Cause was first patronized by
 ' one who endeavoured to be a vile Usurper,
 ' and by a Whore, and was carried on by no
 ' better Means to its Period : That his first
 ' Motive to reform was Revenge for the Loss
P. 9. ' of a Bishoprick ; That he went on thro'
 ' all his Conduct with evident Signs of being a
P. 12. ' wicked Man; that his Notions were wicked
 ' and abominable, and his Religion chiefly
 ' supported by two main Pillars, *viz.* Sacri-
P. 33. ' lege and Rebellion : And that he was guilty
 ' of Impiety and Enthusiasm, in obviating
 ' all the Laws of God and Man, and de-
P. 35. ' stroying the Peace of Society : Nay, that
 ' his Notions animated all the Rebellions we
 ' have had since, and under *Henry VIII* plun-
 ' dered Churches, destroyed Monasteries, and
 ' wrought such Convulsions as have shock'd
 ' Religion ever since.' So exceeding mad does
 our Translator shew himself against the Me-
 mory of this great Reformer.

But the rest of his Performance is like
P. 7. this. He offers to assert, That ' the Foreign
 ' Reformers have ever laid the Foundations
 ' of their Religion in Blood.' As if among
 the Papists there never were any State Revo-
 lutions,

lutions, nor Civil Commotions. He very re-P. 11.
 verently charges K. Edward III with Folly,
 for letting such a poisonous Weed as *Wicliffe*
 grow: He is so hardy as to affirm, That
 ‘ Temporal Lords cannot take away the-P. 22, 23.
 ‘ Goods of the Church without Sacrilege;
 ‘ nay, that ’tis Blasphemy to assert that they
 ‘ can transfer a Monastery to any other than
 ‘ Ecclesiastical Property.’ As if by the Chri-
 stian Institution Ecclesiasticks were to have
 the Property of all Kingdoms and Nations in-
 vested in them, and all other People were
 to be their Tenants and Slaves. ‘ It is well Bp. Sander-
 ‘ known how before the Reformation both son’s Sermons,
 ‘ Church and Common-wealth groaned un- P. 211, 212.
 ‘ der the heavy Burden of the Abby Lubbers:
 ‘ The Common-wealth whilst they became
 ‘ Lords of very little less than the one half
 ‘ of the Temporalities of the Kingdom; and
 ‘ the Church whilst they engrossed into their
 ‘ Hands the Fruits of most of the best Bene-
 ‘ fices of the Realm.’ Nor was this all, The
 Zeal of these Men who were thus munifi- Bp. Bisse’s
 cently provided for was ‘ constantly shewn Sermon be-
 ‘ in betraying the Sovereignty and Wealth of fore the Sons
 ‘ the Kingdom to the Usurpation of a de- of the Cler-
 ‘ testable Foreign Power.’ gy, P. 12.

He further represents *Wicliffe* as an Enemy
 to *Episcopacy*, and declaring that Arch-Bishops,
 Bishops, Arch-Deacons, &c. are the Pimps
 of Antichrist; but he seems on purpose to
 have omitted the other IX, viz. the Pope,
 Cardinals, Patriarchs, &c. lest his Reader
 should see that *Wicliffe* speaks only of the pa-
 pal Hierarchy: who, its plain, are sworn when
 they

Pont. Re- they are made Bishops to ' assist in maintain-
mar. p. 55 ' ing and defending the Roman Papacy, and
 ' the Regalities of St. Peter.' What Dr. *Wickliffe's* Opinion was of *Episcopacy* is shewn in
 the following Papers. He allowed the
 Pope to be ' the highest Vicar that Christ has
 ' here in Earth.' And Bishops to be the
 Successors of the Apostles: but he denied that
 Bishops were of a different Order from Priests,
 or that by virtue of their Calling, they had
 any Power to do what Priests have not. And
 this was certainly the Sense of the Church of
England long before Dr. *Wickliffe's* Time. The
 XVIIth of the Canons of *Ælfric* to Bishop
Wulfstan in the *Saxon* Language runs thus:

Apst. Council ' Haud pluris interest inter Misalem Presby-
Vol. I. corr. ' terum & Episcopum, quam quod Episcopus
a W. Sumner ' constitutus sit ad ordinationes conferendas, et
MS. in Bibl. Oxon. ' ad confirmandum, & ad inspiciendum, curan-
Eccl. Christi ' dumque ea quæ ad Deum pertinent, eò quod
Contest. ' nimis ascriberetur multitudini (ejusmodi
 ' rerum administratio) si omnis Presbyter hoc
 ' idem faceret. Ambo siquidem unum tenent
 ' eundemque ordinem, quamvis dignior sit
 ' alter scil. Episcopi.' Is not this the same
 with Dr. *Wickliffe's* Assertion, That ' they are
 ' Prelates on Account of their Power of Ju-
 ' risdiction, as being of a Superior Majesty
 ' and Government?"

P. 27. He tells us News, that the 18 Articles con-
 demned by Arch-Bishop *Arundel*, in the Con-
 vocation which met Feb. 26. 1396, were not
 condemned by him till the Year after. And
 that the *very same* Articles that were condem-
 ned by the Council of *Constance*, were pub-
 licly maintained by *Huss* and *Jerome*. It is
 ' very

very plain, That the 1, 2, 3 of those Articles were never maintained by *John Hufs*, who constantly professed to hold the Doctrines of the *real Presence* and *Transubstantiation*. Thus he quotes *Bede* with Approbation. ‘ Quia

‘ panis cor hominis confirmat, & vinum auget
 ‘ sanguinem in homine, meritò idem panis
 ‘ in carnem Domini mutatur, & idem vinum
 ‘ in sanguinem transfertur, non per figuram,
 ‘ nec per umbram, sed per veritatem.’

Passio Christi
 ex IV Evan-
 gelist. apud
Opera J. Hufs
 Vol. II. p. 16.
 c. 2.

The same has been shewn of *Jerome of Prague*, that he professed to hold and believe, what the Church believes and holds; saying, that he rather believed *Austin* and the rest of the Doctors of the Church, than *Wicliffe* and *Hufs*.

L'Enfant
 Histoire du
 concile de
 Constance p.
 396.

Article IV. was denied both by Dr. *Wicliffe* and *John Hufs*. Thus does the latter deliver his Sense. ‘ Item credendum est quòd tam

‘ bonus quam malus sacerdos, habens fidem
 ‘ rectam circa sacramentum venerabile, &
 ‘ habens intentionem sic facere ut præcepit
 ‘ Christus, & dicens verba in Missa secundum
 ‘ institutionem Ecclesiæ conficit, id est, virtute
 ‘ verborum sacramentaliter, facit ministeri-
 ‘ aliter, esse sub specie Panis verum corpus
 ‘ Christi. Similiter sub specie vini facit mi-
 ‘ nisterialiter, esse verum sanguinem Christi.
 ‘ Et dico facit ministerialiter, quia tanquam
 ‘ Minister Christi, qui Potestate & verbis
 ‘ Christi facit, quod facit Christus Potestate
 ‘ propriâ & verbis propriis, transubstantians
 ‘ panem in corpus suum & vinum in sangui-
 ‘ nem suum.’

De cœna Do-
mini apud
Opera Vol. I.
 p. 48. c. 2.

The VI Article I have shewn, was utterly denied by Dr. *Wicliffe*; so was likewise
 Art.

Art. XV. and Art. XVI. and Art. XVII. and the latter part of Art. XVIII.

As to *Art. XXVII*, I have shewn in what Sense Dr. *Wicliffe* held it, in the following Papers.

There is nothing appears in those Writings of his that I have perused, that shews he said any such things of Universities, Colleges, &c. as he is charged with saying of them in *Art. XXIX.*

Article XXX. is wrongfully charged upon him, as is the latter part of *Art. XXXVII.*

Article XLII. is directly contrary to what was held and taught by him.

Article XLV. is plainly misunderstood, as if he intended by it to condemn the Christian Religion as introduced by the Devil; whereas he only spoke of the Religious Orders, which he calls the IV Sects.

Faci. rer.
Vol. I. p. 295.

So far is it from being true, That 'the very same Articles in Number 45, which were condemned by the Council of *Constance*, were acknowledged ever after as *Wicliffe's*, and publickly maintained by *Huss* and *Jerome*.'

The Translator proceeds to inform his Reader, that *John Woodford* was commanded by the Arch-Bishop of *Canterbury* to oppugn '18 Errors of *John Wicliffe's* taken out of his *Trialogue*, and that one of them struck at 'Infant Baptism:?' That one Article is the IV which is thus expressed; 'That they who determine that the Children of the Faithful who die without Baptism, shall not be saved, are in this presumptuous and foolish.'

He

He adds, that 'not only *Woodford*, but even p. 26.
' the Council of *Constance* harmoniously a-
' greed in the same Accusations.' But it's
very sure that the VI Article condemned by
the Council of *Constance*, viz. *Deus debet obedire*
Diabolo is not once mentioned by *Woodford*,
nor yet by *Thomas de Walden*, one of *Wickliffe's*
sharpest Opposers.

He proceeds in a very assuring Manner to
aver, that '*Wickliffe's* Friends have nothing
' to alledge on their side but positive Affir-
' tions, without the least shadow of Proof.'
As if popish Severity had been so effectual
as to destroy all that learned Man's Writings,
and not to suffer a single Leaf to remain.

In another uncharitable Pamphlet he re-^{Letter to Bp}
sents it very highly, That *Wickliffe* should ^{of Ely, p. 6}
affirm, That 'in *St. Paul's* Time, two Or-
' ders in the Church were sufficient, *Sacerdos*
' et *Diaconus*, and that in the time of the
' Apostles, there was no distinction of *Pope*,
' *Patriarch*, *Arch-Bishop*, &c.' as if this was
not very plain to every one who has Read
his Bible, and made the best of it. Time
was, when this was not reckoned either an
heretical or erroneous Opinion, even in this
Church. In the Year 1537, it was affirm-^{The Institu-}
ed as Truth, by the two Arch-Bishops of ^{tion of a}
Canterbury and *York*, 19 Bishops, 8 Arch-^{Christian}
Deacons, and 17 Doctors of Divinity, Canon ^{Man, fol. 41.}
and Civil Law, That 'in the New Testa-
' ment there is no mention made of any
' Degrees or Distinctions in Orders, but only
' of *Deacons* or *Ministers*, and of *Priests* or
' *Bishops*.'

It

Mr. War-
ton's Preface,
p. 38.

Usser de Sym-
bolis p. 8.
Bp. Pearson
on the Creed.
p. 225, 234.

Cave Hist.
literaria Vol.
I. p. 524,
525.

Pref. p. 6, 7.

It is altogether as wise and judicious a Remark that he makes on Bp. *Reginald Peacock*, whom he in Contempt, stiles one *Reginald Peacock* Bp. of *Chichester*, That ' he ' lop'd off *four* supernumerary Articles in the ' Apostles Creed ;' because he was charged with affirming, 1. That the Apostles composed not the vulgar Creed. 2. That the Article of *Christ's descent into Hell*, was not formerly in the Creed. 3. That it is not necessary to believe in the *Holy Catholick Church*. 4. That it is not necessary to believe the *Communion of Saints*. Now it is well known to all learned Men, that in the most ancient Copies of this Creed, the Words *He descended into Hell*, *The Communion of Saints*, and the Word *Catholick* before Church are wholly omitted. And it's a very great Argument of the Ignorance and Barbarity of that unhappy Age ; That Men should be condemned as Hereticks for asserting what is as plain as that the Sun shines at Noon Day, viz. That the Apostles did not compose the Creed that bears their Name ; and, That the *Decretal Epistles* are not genuine ; which last was one of the Articles with which *Wicliffe* was charged by the Council of *Constance*.

I am afraid I tire the Reader, with taking Notice to him of such a confused Mass of Ignorance and Scurrility, I shall therefore only add, That the poor visionary Creature ' sees ' with *Astonishment*, a Book published with ' the sacred Stamp of Authority, in which a ' *Jem* is Recorded a Martyr'. This refers to two of the Canons made in the Convocation held 1571. by which it is ordered, ' That ' every

' every Arch-Bishop, Bishop, and Arch-
 ' Deacon, should have in their Houses Mr.
 ' Fox's Acts and Monuments.' When this
 Book was first published, he was thought to
 have done very 'exquisite Service to the
 ' Protestant Cause, in shewing from abun-
 ' dance of ancient Books, Records, Registers,
 ' and choice Manuscripts, the Encroachments
 ' of Popes and Papalins, and the stout Op-
 ' positions that were made by learned and
 ' good Men, in all Ages and Countries a-
 ' gainst them : And especially under King
 ' Henry VIII, and Queen Mary here in Eng-
 ' land, preserving to us the Memories of those
 ' Holy Men and Women, those Bishops and
 ' Divines, together with their Histories,
 ' Acts, Sufferings, and their constant Deaths,
 ' willingly undergone for the Sake of Christ
 ' and his Gospel, and for refusing to comply
 ' with popish Doctrines and Superstitions.
 ' Arch-Bishop *Whitgift* styles Mr. Fox, that
 ' Worthy Man, who had so well deserved of
 ' this Church of *England*, and tells Mr. *Carr-*
 ' *wright*, that he had read over his *Acts and*
 ' *Monuments* from one End to the other.' And
 again, ' Mr. Foxe who hath very diligently
 ' and faithfully laboured in this Matter, [of
 ' Arch-Bishops and Metropolitans] and
 ' searched out the Truth of it, as learnedly
 ' as I knowe any Man to have done.' The
 great Mr. *Camden* thus Writes of him, ' Ex
 ' eruditorum numero obiit *Joannes Foxus Ox-*
 ' *oniensis*, qui Ecclesiasticam Angliæ Historiam
 ' sive martyrologium indefesso veritatis studio
 ' primum latine, postea Anglice auctius mag-
 ' nâ cum laude contexuit'. It has been found
 by

Strype's Hi-
story of the
Reform.
 p. * 238.

Defence of
 the Answer
 to the Admo-
 nition p 333.
Elizabethæ
Annales. p.
 558. ed. 8°.

Bp. Burnet. by those who have search'd the Records and
Mr. Strype. Registers that he used, that he is always

* Mr. Collier. Faithful. Nay, this has been owned by * one
who takes all Opportunities to depreciate his
Character and undervalue his Work. It has

Strype's His- been particularly shewn, that as to Private
tory of the Stories, Mr. Fox and his Friends used the
Reform. p. utmost Diligence and Care that no Falsehood
* 242-

very ready to obtrude on the Reader, and were
very ready to correct any Mistakes that might
happen. Nay, that even *Grimwood's* Story, with

Ibid. p. * 241. which Mr. Fox's Enemies make so great a flou-
rish was true. But of late, the Esteem of this
Strype's Life learned Man and his great Work is grown
of A. Bp. very low, especially among some of the
Whitgift. Clergy : Which seems owing in a great
p. 255.

measure, to the unhappy Divisions among us,
about the Discipline, Rites and Ceremonies of
the Church. This is intimated by a late

Dr. Walker Martyrologist of another sort ' That the Dis-
Attempt. senters pay a known and particular Regard to
pre. p. 20.

' Mr. Fox's *Acts and Monuments*.' Therefore,
surely there is a sufficient Ground for Church-
men to be jealous of them, and not to read
them ; as there is for their neglecting the Holy
Scriptures, and the Observation of the Lord's
Day, because of the known and particular Re-
gard which Protestant Dissenters pay to them.

The Papists were very angry at the Pub-
lication of this History, in which their Lies
and Cruelty were so fully exposed : and ac-
cordingly did all they could to blast the Cre-
dit of both that and its Author. They called it
Fox's Golden Legend, and represented it as a
huge Fardle of most notorious Lies and

A. D. 1603. Falsehoods. About two and forty Years after
the

the Publication of this History, *F. Parsons* published his Book, entituled, *A Treatise of Three Conversions of England*, the principal Design of which is to expose this Church-History of *Mr. Fox's*. In this Performance he charges *Mr. Fox* with Falsities and Impostures, manifest Foolery and Lying, with having a wicked Spirit, being guilty of Tergiversation, using impertinent and ignorant Arguments, shewing a contempt of Antiquity, &c. He tells us that *Mr. Fox* endeavoured to corrupt the Acts of old Martyrs, nay, that he discrediteth his own Martyrs; and, that Dirt may not be wanting, he pretends to have found 120 Lies in less than three Leaves of his Book.

Anthony a Wood a great many Years after this charged *Mr. Fox* with 'committing a most egregious Falsity, in reporting that one *Grimwood of Hingham in Suffolk* died in a miserable manner, for swearing and bearing false Witness against one *John Cooper of Walsam*, in the same County, for which he lost his Life.' But this has been shewn not to be so, since there was one *Grimwood* who did thus die, altho' *Mr. Fox* was misled by *William Pant* in inserting this Story in his Martyrology, since what *Cooper* was tried for, was not his Religion, but speaking rebellious Words against the Queen.

What our Translator is offended with *Mr. Fox* for is, that in his Martyrology a Jew is Recorded as a Martyr, and stands in the midst of some Hundreds of Christians on each side.

F. Parsons has taken Notice of this very same Story, but he had more Wit than to reflect

A. D. 1691.
Athe. Oxon.
Vol. I. fol.
592.

Styke's Hi-
story of the
Reform. p.
*242.

Three Con.
P. 3. c. 16.
S. 9, 10.

on

A&S and Mo.
Vol. II, p. 226

on *Fox*, as putting one who was a Martyr for *Judaism* among Christian Martyrs. He knew very well, that according to Mr. *Fox*, this *Jew* had received the Sacrament of Baptism, 'was Converted, and become a good Christian.' What he blames Mr. *Fox* for is, his placing this Converted *Jew* among those who suffered for protesting against, and opposing the Corruption of the *Romish* Sect.

Hist. Oxon.
lib. 2. p.
137. c. 1.

As to the following Papers, I hope they'll be found to have been drawn up with Faithfulness and Integrity. It is but too true a Character that is given by the *Oxford* Antiquarian of Arch-Deacon *Harpfield*, who published a History of *Wicliffe*, That, *Partium studio abductus suorum in utilitatem omnia rapuit*. I hope I have not been so unhappy as to split on the same Rock. I have endeavoured faithfully to represent Things as they really are; and, according to the best Light I could get, to write Dr. *Wicliffe's* Life as he lived it. His Opinions I have taken from his own Writings, and expressed them in his own Words: By the Favour of His Grace the A. Bishop of *Canterbury*, I had the perusal of *Wicliffe's* Trialogus, and of a Vol. of MSS. which His Grace had transcribed for His Use, from the Bodleian Library. His Grace's Librarian, the learned Dr. *Wilkins*, was so kind as himself to copy for me the Process of the Dispute betwixt the Arch-Bishop of *Canterbury* and Dr. *Wicliffe*, about the Wardenship of *Canterbury* Hall. To my Faithful Friend Dr. *Elias Sydal*, Canon of *Christ Church Canterbury*, I owe the having had the Liberty of making Use of whatever is in the

(xvii)

the Library of that Church, for my Purpose. The Copy of the Collection of *Wicliffe's* English MSS in C.C.C. in *Cambridge*, of which I have made so much Use, was procured for me by the Reverend Mr. *Charles Sheldrake*, Fellow of that College. The Account of the other MSS in the Libraries at *Cambridge*, I had by the Favour and kind Assistance of the Reverend Mr. *John Denn*, Fellow of the same College. What Account I have had of the MSS in *Ireland*, I thankfully acknowledge to have received it from the Right Reverend the Lord Bishop of *Kilmore*, and the Reverend Dr. *Howard* Fellow of *Trinity* College near *Dublin*. I have only to add my hearty Wish, that the Reader may receive as much Profit by the Perusal of this History, as it has cost me Pains and Expence to compose it.

November 5th, 1719.



B

TESTI-





TESTIMONIES

CONCERNING

Dr. *John Wicliffe.*

Henricus de Knyghton *Canonicus Leycestrensis.*



Nistis temporibus floruit Magister Joannes Wyclif Rector Ecclesie de Lutterworth in comitatu Leycestria, Doctor in Theologia eminentissimus in diebus illis. In philosophia nulli reputabatur secundus, in scolasticis disciplinis incomparabilis. Hic maxime nitebatur aliorum ingenia subtilitate scientie & profunditate ingenii sui transcendere, & ab opinionibus eorum variare. — Magister eorum Wyclif potens erat & validus in disputationibus super ceteros; & in argumentis nulli credebatur secundus.

Thomas Waldenus.

Joannes Kylingham admiratur in Wiclefo doctrina excellentiam.

Anonymi *Chronicon Godstovianum.*

Hoc etiam tempore [A. D. 1376.] vixit in universitate Oxoniensi magister Johannes Wycliffe secularis Doctor in Theologia, qui errores & opiniones hereticas in populo, ut dicebatur, predicabat.

Polidor. Virgilius.

Fuere ea tempestate viri longe sanctissimi, multo doctissimi acque fortissimi, quorum supra mentionem
B 2 *apposuit.*

Exstitere & aliqui insigni infamiâ, quod non potuisset in summos sacerdotalis ordinis aspirare honores, factus iuxta cunctis inimicior, cœpit divina scripta perversè interpretari, atque novam instituere sectam, usque eo ut in nobili Oxoniensi gymnasio publice sit in sacerdotes ut legis eversores debacchatus. Et ut impium tantum facinoris fautore pariter atque audaciâ armatus faceret, Regi ante omnes summum in cunctos ordinis præfectos imperium usque tribuit. Præterea homo nocendi cupidus, certum habens non facile viros doctos veneno infici, utpote qui rationes admittunt, cogitavit imperitum vulgus in suam imprimis sectam sibi trahendum, quod ille pertinacius solebat, id quod semel imbibere modis omnibus retinere. Non contentus itaque implevisse codices latine scriptos de suâ hæresi, etiam ex illis commentarios patriâ linguâ conscriptos fecit, atque protinus edidit, ut etiam agrestes malefica superstitionis peritos redderet. Certe eum non fesevit sua opinio: ij namque commentarii quamvis breves, longo tempore durarunt, ut etiam nunc è manibus plebis auferri nequeant, tametsi ob id scelus nonnulli vivi interdum comburuntur cum suis libellis. Ad extremum homo nimium confidens, cum rationibus veris cogeretur ad bonam redire frugem, tantum absuit ut pareret, ut etiam maluerit voluntarium petere exilium quam mutare sententiam; qui ad Boemos nonnullâ hæresi ante inquinatos profectus, a rudi gente magno in honore habetur, quam pro accepto beneficio confirmavit, summeque hortatus est in eâ remanere sententia ut ordini sacerdotali parum honoris, et ad Romanum Pontificem nullum respectum haberet.

John Leland.

Joannes Wicoclivus, vir magno et excellenti plane ingenio præditus, in collegio——quod Ilici celeberrimum est, omnes eruditas artes tant cum felicitate perdidicit, quantâ sui temporis nemo facile alius. Nam

in

in philosophia illa scholastica, acuminis ostentatrice, principem locum obtinebat tum præterea in theologia recessus penitiores, & sacrosanctos quidem illos, tam alte descenderat, ut à theologorum vulgo pro deo tantum non habitus sit: quo tandem calculo, summis honoribus & insignibus, quæ in eruditos academia conferre solet, donatus est. Ille vero ut se vidit ejusmodi auctum titulis, suamque tanti in scholis esse auctoritatem, ut omnia quæ doceret, tanquam e tripode dicta, crederentur; primum fraterculorum mendicitatem cute tenus stringere cœpit; nec multo post altis plagis vulnerare. Ut tamen bona pars scholasticorum in hominem adfecta erat, ad hæc præludia connivebat. Deinde in publicis prælectionibus, atque alias privatim, vellicabat Romani pontificis astum, avaritiam, ambitionem, & tyrannidem; sic putans futurum, ut Christiana ecclesia, cognitis erroribus, resipisceret. O factum bene! si intra hos prudens se continuisset limites.

Publica fama est illum postea perperam de eucharistia sensisse, aliaque virulenta dogmata domi potius chartis inscripisse, quam in concionibus pronunciasse. Quid tamen de hac re Tinenſis monasterii annales sentiant, in medium adducam: 'Vicoclivus, doctor Theologiae, incepit docere errores suos A. D. 1376. Fuit ille annus ultimus imperii Edovardi a Gulielmo Magno tertii.' Hæc ille. At non possum his verbis elicere an ejus de eucharistia errores, an de aliis ritibus ecclesiæ adprime necessariis, intellexeris. Illud certe in animum inducere non possum, illum sub tam severis iudiciis, eo seculo, potuisse impune quicquam in sacramentum Alvaris dicere: Impunitum vero illum non modo Isiacum reliquisse constat, verum etiam sacerdotio non contemnendo munifice donatum, Luterovortum, Ligerianæ provinciæ emporiolum petiisse; ubi, exactis quiete paucis annis, fato functus est & sepultus. Chronicon Tinenſe testatur his verbis paralyſin eum cito morte abstulisse: 'Anno octavo Richardi secundi die S. Thomæ martyris Witelis per omnia membra tactus est paralyſi; die autem S. Sylvestri obiit.'

Quid hic respondebo vanissimis Polydori Virgilii vanitatibus, qui Edovardo à Gulielmo magno tertio, disertis & accuratis verbis asserit Vicoclivum, ut alia somnia pratercam, voluntarium exilium petiisse, ac magno postea apud Bœmos in pretio fuisse? Certè non aliud, quam ut historia sua telam nodosam, impexam, impeditam, confusam, denique informem retexat: Nam aliter qui possit honestam operi tam malis avibus incepto faciem inducere, mebercule non satis video; quamvis suas Italicas cristas attollat.

Nil hic amplius mihi cum Polydoro, quandoquidem lector expectat, ut consueto more meo auterem ab editis libris notiozem reddam: Id quod facile facere non possum. Quis enim nescit pontifices Romanos in omnes ejus lucubrationes dira execrationum fulmina contorfisse? Usque adeo, ut plus quam capitale senserint vel gru quidem a Vulcano liberum servare. Non defuerunt tamen, qui confidentissime Vicoclivum libros sibi retinebant, & in varia exemplaria transcribi curabant. Unde factum est, ut non modo in Britannia nostra, verum & in Germania, etiam nunc legantur. Quamquam, ut casus tulit, ego planè ex multis paucos vidi. Vidi autem de Rebus Sophisticis 3 libellos, opusculum de Mandatis, item aliud de legibus & veneno, de paupertate Christi, de Cœna Domini; in quo opere non defuerunt qui putarent illum subscripsisse errori nescio cujus Ambrosii Ausberti. Insuper memini me aliquando incidisse in ejus Trialogum, & librum de Realibus Universalibus, cujus mentionem facit Æneas Silvius 35. Cap. historia Bohemicæ. Multa præterea scripsisse fertur & Latino sermone & vernaculo, quæ a quibusdam vel hac nostra ætate cum religiosè servantur tum leguntur, & præsertim illa vernacula in plebis gratiam scripta.

De ejus libris quod ultra scribam non habeo; ut neque an digni sint, qui a Christianæ religionis veris cultoribus perlegantur. Doctorum theologorum in hac re judicium, potius quam nostrum valeat. Ego, quod reliquum est docebo: nempe Bohemos quosdam Ifiacum studiorum causâ venisse, posteaque in patriam Vicoclivum libros

libros secum transtulisse, quibus ita docti juxta ac indocti delectabantur, ut subito magno schismati, seditioni, tumultibus, denique & bellis fomenta ministrarent*. Hinc nata est occasio, ut placita cum provincialis tum generalis Concilii severe decernerent Vicoclivii ossa exhumanda & igni committenda : cujus tragœdia catastrophën ne hæc quidem nostra ætas vidit; qualis autem futura sit, solus Deus novit, cui Vicoclivum judicandum relinquo.

Joannes Bale Ep. Ossoriensis, 1552.

Præter vitam quam vere Apostolicam Vuiclevus duxit, ingenio, facundia, atque eruditione multiplici, omnes in Anglia commilitones longo intervallo superabat. Unde ipsum æternus pater, anno post servatorem natum 1360, per suum spiritum suscitavit, ut in mediis errorum tenebris, ac locustarum Tartaræarum seu hypocritarum obscuracionibus, pro sua veritate staret, magnanimus Christi pugil; fieretque adversus ejus infestissimos hostes, Antichristos, insuperabilis Ecclesiæ columna.

Nicholas Harpsfield, Arch-Deacon of Canterbury, 1554.

Ingenio sane fuit acri atque acuto, sed nimis vehementi atque populari.

* Anne the beloved Queen of K. Richard II. was Daughter to the Emperor Charles IV. and Sister to Wynceslaus King of Bobemia, and Emperor. Dr. Wicliffe thus speaks of her in his Book of the Threefold Bond of Love: 'It is possible, says he, that the noble Queen of England, the Sister of Cesar may have the Gospel written in Three Languages, Bobemian, German, and Latin, and to hæreticate her on this account would be Luciferian Folly.' The same Account was given of her at her Funeral, A.D. 1394. by A. Bishop Arundel. 'Altho', says he, She was a Stranger, yet she constantly studied the Four Gospels in English, and explained by the Expositions of the Doctors; and in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it.' These English Gospels, very probably, were of Dr. Wicliffe's Translation; as it's very likely were many of the godly Books, which after her Death, being carried into Bobemia by Her Majesties Attendants of that Country, were the Means of promoting the Reformation there.

——— *Johanne:*

*Joannes Wicliffe sacra theologia professor, & ecclesia
dominus in Lutterworth in Leycestria comitatu
sacerdos: unquam Romanam Curiam, consuetudinemque
Romani ordinis, eadem e suggestu coram populo ac
universis apud predicavit. Hinc Lancastria dux,
& omnes principes catholice creperunt. Gregorius au-
tem pontifex veritas ne ejus suasionem Angli deficerent; ad
Regem Archiepiscopum, Episcopos & Oxoniensis aca-
demie Cancellarium acriter scripsit, ut eum aut coer-
cerent, aut prorsus abscinderent.*

Langeton's Chronicle continued by William Cooper.

Wicliffe about this time [1366.] was famous
in England: who for speaking against the usurped
power of the Romane Bishop, and other enormi-
ties then accustomed in the Church, was called an
Heresic.

Carionis Chronicon.

*Incunctum disputationum harum [de tyrannide ponti-
ficis: avaricia, luxu, superbia sacerdotum; de vo-
cis impuro coelibatu, &c.] fecerat paulo ante Wi-
cliffus in Anglia circiter annum 1372.*

Joannis Funccii Chronologia.

*A. D. 1363. Joannes Wicleffius circa hac tem-
pora in Anglia populum falsitatis convincit.*

Henrici Gutberti Chronologia.

*Joannes Wicleffus Anglus circa annum Christi
1370. mores pontificis & pontificia Ecclesia dogmata
graviter reprehendit, atque adeo ipsum pontificem Anti-
christum appellare ausus est. Quamobrem publice in
Schola Oxoniensi Haresarcha est proclamatus. Dogma
enim iniquum fuit, Extra Biblia in rebus spiritu-
alibus non esse querendam veritatem.*

John Jewel, Bishop of Salisbury, 1560.

As for John Pocklefe, John Hulse, Valdo, and the
rest, for ought I know, and I believe setting Malice
aside,

aside, for ought you know, they were godly Men. Their greatest Heresie was this, That they complained of the dissolute and vicious Lives of the Clergy, of worshipping Images, of fained Miracles, of the tyrannical Pride of the Pope, of Monks, Friars, Pardons, Pilgrimages, and Purgatory, and other like deceiving and mocking of the People; and that they wished a Reformation of the Church.

William Camden.

Hujus [emporio] Lutterworth] Ecclesiam rexit ille celeberrimus Joannes Wickliffe; vir ingenio subactio, & sacris literis versatissimus, qui cum calamum in pontificiam auctoritatem, & Romanam Ecclesiam strinxisset, non solum gravissime exagitatus erat dum viveret: Sed etiam anno post mortem quadragesimo primo in corpus sevitum fuit, quod Senensis Concilii mandato exhumatum erat & exustum.

Lancelot Andrews, Bishop of Ely, 1610.

Multa de Wiclefo mentitur Waldensis.— more Lyncei inquisitores vestri videre sibi videntur quæ præter eos nemo (invidia scilicet oculorum aciem, ut fit, adjuvante) nusquam enim in operibus ejus reperta, quæ manuscripta apud nos sunt; edenda merito in lucem, ut hæc, ut alia non pauca calumniæ diluantur.

John Tillotson Arch-Bishop of Canterbury.

And yet, during that Degeneracy of so great a Part of the Christian Church, and the Prevalency of Antichrist for so many Ages, some few in every Age did appear who did resolutely own the Truth, and bear Witness to it with their Blood; But these did almost stand alone and by themselves, like a few scattered Sheep, wandring up and down in a wide Wilderness. Thus, in the Height of Popery, Wickliffe appeared here in England; and Hierome of Prague, and John Huss in Germany and Bohemia.

Anthony

Anthony a Wood.

Johannes de Wickliffe, vel Wyclowe, exercitatus-
mus fuit philosophus, & clarissimus theologus; excellen-
tis & plani divini ingenii, immensa & pene innumera
doctrinae monumenta post se reliquit.

See character and ac-
tivity given of him by Mr
Burton in his Lives, &c.
p. 137.

Johannes Cluverius.

Illis temporibus [A. D. 1369.] Joannes Taulerus
interioris Sapientiae præco, & Joannes Wiclefus An-
gulus liberioris puriorisque Theologiae Doctor, pontificia
superstitionis subversor, Franciscus Petrarcha melio-
ris literatura instaurator enitueri.

Henry Wharton Vicar of Menstre, in the Isle
of Tenet.

Joannes Wiclefus natione Anglus, in septentrionali
Insula parte natus, Oxonii in Collegio Mertonensi
educatus, cujus primum Scholaris, dein socius fuit, Col-
legii Cantuariensis ac Baliolensis praefectura tandem
admotus: philosophus insignis, Theologus omnibus nume-
ris consummatissimus; nec minus vitae sanctimonia &
morum castitate, quam doctrinâ eximius. Theologiam
scholasticam ad unguem edoctus, imprimis vero Occami,
Lincolniensis, atque Armachani studiosus Lector;
postquam Doctoratus insignia tulisset, Theologiam in
Academia Oxoniensi publice professus est; demum Ec-
clesiae de Lutterworth in provincia Lecestrensi Rector
factus.

Lawrence Echard, Arch-Deacon of Stow.

About this time [1377.] the famous Dr. John
Wicliffe, a Man of an acute Wit, profound Learn-
ing, and great Judgment, publicly maintained se-
veral material Points and Propositions, in the Uni-
versity of Oxford against the Church of Rome; parti-
cularly against the Pope's Supremacy, the Infallibility
of the Church, and Transubstantiation.

THE

1362. 2. Aug. Rob.

de Wicliffe clun.

Dm. s. de clun.

Wicliffe de pres. ha. l. b.

et reho. Rogeri de

Wicliffe. per mort.

Dm. Joh. Clerran.

Ex Reg. p. n. l. l. l. l. l.

Richmond. vol. 1. 3.

1363. 7. Aug. Wicliffe

Wicliffe de clun.

Wicliffe de pres. Joh.

1. e. Wicliffe. ib.

1369. 7. Oct. Dm. Hen.

Wicliffe de clun.

Wicliffe de pres.

Wicliffe de pres.

1374. 15. Feb. Dm. Rob.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.

Wicliffe de clun.



THE L I F E O F Dr. John Wicliffe, &c.

C H A P. I.

Of the Place of Dr. Wicliffe's Birth; his Going to Oxford; his Disputing against the Friars in behalf of the University, and concerning the Poverty of CHRIST: He is made Master of Baliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.



J O H N de Wicliffe was born, very probably, about the Year MCCCXXIV, in the Parish of * Wicliffe near Richmond, in Tork-

Barnard

shire. Being bred to Learning, he was sent to the University of Oxen-
ford, and was first admitted Com-

Leland de
Scriptor Brit.
p. 378.

munar of Queen's College, then newly founded by Robert Eggesfield, S. T. B. but was soon after removed to Merton College, where he was first Pro-

Mar. Note.
A. D. 1340.
Noti. Oxon.
P. 62.

* Wiclif, a mean Gentleman, dwelleth at a little Village caullid Wicklif.

[They] say that John Wicliffe Hæreticus [was born at Spreswell, a poor Village a good Myle from Richmount.]

The Itinerary of John Leland Vol. edit. Oxford. 1711. p. 99.

see *ibid.* p. 315.

bationer,

afterwards Fellow. This College was
 the most famous Seminary of Great and Learn-
 ed Men in the whole University: For of it were,
 in the Time, the following Men of Note and
 Fame. 1. *Walter Barley*, who flourished A.D.
 1250. he was called the *Plain Doctor*; for his
 plain Learning he was made Preceptor to
 King Henry III. 2. *William Occham*, who was
 called the *Popular Doctor*, and the *Venerable In-*
habitant of *St. Thomas Bradwardine*, A.D. 1349. who
 was called the *Profound Doctor*: He was by Arch-
 bishop *Becket* called to Court, where he was
 made Chancellor to the King, Canon of *Lichfield*, and
 Chancellor of the Cathedral Church of *St. Paul's*;
 and after the Arch-bishop's Death, his Successor
 in the See of *Canterbury*. 4. *John Gatesden* or
Gatesden who in 1320 was had in great Reputa-
 tion for his Skill in Physick. 5. *John Dumbleton*,
 who flourished 1320. 6. *John Estwood*, who was
 famous for his Skill in Astronomy, 1360. 7. *Ro-*
ger Bacon, the Author of the *Art of Reckoning*
 about the Year 1370. 8. *Simon Mepham*, Canon
 of *Worcester* and Arch-bishop of *Canterbury*, 1330.
 9. *Simon Ilip*, Canon of *Lincoln*, Lord Privy-
 Seal, and Secretary to the King; and afterwards
 in the Year 1349 promoted to the See of *Can-*
terbury. 10. *William Rede*, a noted Mathema-
 tician, who published Astronomical Tables, and
 built the Library at *Merton College*, and was Bishop
 of *Chichester* 1369.

Of this College, thus noted for Learned Men,
 was our *John de Wicliffe*, who soon came to be taken
 Notice of, and distinguished for his excellent Parts
 and vast Application, which was such, that he is
 said to have gotten by Heart all the most intri-
 cate Parts of *Aristotle*; and afterwards, when he
 applied himself to the Study of Divinity, to
 have made himself Master of all the Niceties
 of the School-men. By these Means he came

to be reckoned inferiour to none of his Time *Henry de*
 in Philosophy, and incomparable in the Perform- *Knyghton de*
 ance of School-Exercises : a Man of a profound *eventi*
 Wit, and very strong and powerful in Disputa- *Anglia col.*
 tions, and was by the common sort of Divines *2644.*
 esteemed little less than a G O D. *Leland de*
Scrip. Brit.

To these Acquisitions of School-Learning, *Wi-P. 379.*
cliffe added the Study of the *Civil* and *Canon Law*,
 and of our own municipal Laws, in all which his
 Writings shew him to have been very well versed.
 But that which seems to have been his favourite
 Study and chief Delight, is the reading of the
 Holy Scriptures. Of these he was a very diligent
 Student ; he wrote Notes, and Expositions, and
 Homilies on several Parts of them, and translated
 them into *English* ; for which Reason he seems to
 have had given him the Title of DOCTOR EVAN-
 GELICUS or the GOSPEL DOCTOR. Next to the
 Scriptures, he seems to have studied most the
 * Four Fathers of the *Latin* Church, whom he * *St. Austin,*
 often quotes and refers to in his Writings. He *St. Jerome,*
 was likewise a great Admirer of the Writings of *St. Ambrose,*
Robert Grossthead, Bishop of *Lincoln*, 1235. and of *St. Gregory.*
Richard Fitz-Ralph, one of his Predecessors in the
 Professor of Divinity's Place, and Arch-Bishop
 of *Armagh* in *Ireland*, about the Year 1347.
 These he often quotes, and makes great Use of
 them in his Disputes with the Friars, and against
 the papal Encroachments here in *England*. *See add. p. 315.*

Such was the Character of *Wicliffe* in the Uni-
 versity : But what seems to have first made him
 taken Notice of, was his taking the Part of the Uni-
 versity, *A. D.* 1360, against the Opposition and *A. D.* 1360.
 Encroachments made by the begging Friars, who
 had ever since their first Settlement in *Oxford*, *A. D.*
 1230, been very troublesome, and made it their *Antiqui. Ox-*
 Business to disturb the Chancellor and Scholars, by *on. p. 83,*
 breaking in upon their Statutes and Priviledges, *96, 150, 154,*
 and setting up an exempt Jurisdiction. By one
 of the Statutes of the University it was ordered,
That

That no body should proceed Doctor in Divinity, unless he had been before a Regent in Arts, either in that or some other University. Of this the preaching Friars complained, as bearing hard upon them, and to their prejudice. They laboured therefore very earnestly to have this Statute repealed, and to be exempted themselves from the performance of the University Exercises. For this purpose they appealed to the Pope, petitioned the King, and insulted the Chancellor, Proctors, and Regents of the University; treating them with all imaginable Contempt, and doing all they could to stir up the Scholars to be seditious and troublesome.

*Armacan
Defensori.
Curator.*

*Citton's A.
bridgment,
p. 102.*

Not content with this, they took all opportunities to entice the Youth from the Colleges into their Convents; insomuch, that People were afraid of sending their Children to the University, lest they should be Kid-napped by the Friars. By which means the Number of Students was so far decreased, that whereas they had been Thirty Thousand, they were not in 1357, above Six Thousand. This obliged the Chancellor and Regents to make a Statute, *That none should be received by the Friars into their Orders till they had attained to the Age of Eighteen.* But notwithstanding, the Friars, by their Money and Interest at the Court of Rome, frequently procured Dispensations to be exempted from the force of these Statutes: So that the Dispute betwixt the University and them, continued till the Year 1366, when the Matter being brought before the Parliament, It was ordered, *That as well the Chancellor and Scholars, as the Friars of those Orders in the Universities, should in all Graces, and other School-Exercises, use each other in Friendly-wise, without any Rumour as before: And that none of these Orders should receive any Scholar into their said Orders, being under the Age of Eighteen Years: That the Friars should take no Advantage, nor procure any Bull, or any other Process from Rome against the Universities, or proceed therein: And that the King have*

have Power to redress all Controversies between them from henceforth, and the Offenders to be Punished at the Pleasure of the King and of his Council. But to shew how little the Friars regarded the civil Authority, notwithstanding this Determination of the Parliament, about Nine Years after a Bull was procured, *Coll. N^o. 7.* by the Instance of the Prior and Convent of Christ Church Canterbury, in their behalf, to dispense with the Statute of the University, requiring Persons to be Regents in Arts before they proceeded Doctors in Divinity.

But now another Dispute arose, betwixt the Religious and the Members of the University. One Roger Conway, a Minorite, in a Sermon *Antiq. Oxon.* preach'd at London, about 1354, asserted that the *p. 181.* Poverty of Christ was such, that neither He, nor any of His Apostles had any thing of their own, but possessed all things in Common, and that Christ begged for a Livelihood. This Opinion invented on purpose to justify the begging Trade of the Friars, was first opposed by Richard Kilmyngton, at that time Dean of St. Paul's; who was seconded by Richard Fitz-Ralph, Arch-Bishop of Armagh; *Ibid. p. 181.* who happened to be at London at that time. About Six Years after, the same Point being maintained *A. D. 1360.* by the Friars at Oxford, they were opposed there by John de Wickliffe, John Thoresby, Uibred Bolton, Nicholas Hereford, Walter Bryt of Merton College, and Philip Norris, and others, who with great Applause of the Hearers answered the Friar's Arguments.

Among these, Wickliffe seems to have been one of the most earnest and zealous against the Usurpations and Errors of the Friars. In one of his Tracts yet remaining, he thus exposes them for their drawing the Youth of the University into their Convents. Freres, says he, drawen Children fro CHRIST's Religion into their private Order by hypocrisie, lesings and steling. For they tellen that their Order is more holy than any other,

Of Clerk's Possessioners. MS. c. 9.

* doubtful.

Mat. xxiii.
14.

ther, and that they shullen have higher Degree in the Bliss of Heaven than other Men that ben not therein, and seyn that Men of their Order shullen never come to Hell, but shullen come other Men with CHRIST at Doomsday. And so they stelen Children fro Fader and Moder, sometime such as ben unable to the Order, and sometime such as shullen susteyn their Fader and Moder by the commandment of GOD ; and thus they ben Blasphemers takin upon full Counsel in * douty Things that ben not expressly commanded ne forbidden in holy Writ ; with such Counsel is appoynted to the Holy Ghost, and thus they ben therfore cursed of GOD as the Pharisees were of CHRIST, to whom he seith thus : Woe to you Scribes and Pharisees that ben Writers of Law, and Men of singular Religion, that compassen about the Water and the Lond to maken of your Religion, and when he is made of your Religion, yee maken him double more a Child of Helle. And with he that steleth an Ox or a Cow is damnable by GOD's Law, and Man's Law also, muchil moze he that steleth a Man's Child that is better than all earthly Goods, and draweth him to the less perfect Order. And though this singular Order were more perfect than CHRIST's, yet he wot never where it be to damnation of the Child, for he wot not to what State GOD hath ordained him ; and so blindly they don agens CHRIST's Ordinance.

Wicliffe
writes against
the Beggary
of the Friars.

Against the other Pretence of the Religious, that CHRIST himself was a Beggar, Wicliffe wrote and publish'd * several Tracts, thus entituled ;

* Anno Domini 1360 Fuvensis quidam Anglus scripsit contra Mendicitatem fratrum librum aculeatum, acerrime impugnans eandem non solum scripturis & rationibus, sed etiam in fine per prophetias Hildegardis, Joachimi abbatis, & Cyrilli presbyteri. Quem aliqui putant fuisse Joannem Wiclevum. Liber incipit. Quia omnia communiter omnibus data. Bale, Serip. Brita. Cent. quinta. p. 448.

Of

Of the Poverty of Christ; against ^{}able Beggary; and of Idleness in Beggary.* The Design of these Tracts seems to have been the same that he pursues in some of his Writings which are yet remaining, wherein he shews, That Christ lived on Alms of Mary Magdalen, and other holy Men and Women—— without aying or constreyning: ^{c. 5.}

See addit. p. 31

Objections of Freres MS.

CHRIST had his Apostles and Disciples that they should not bere a Sachell ne Scrisp [as the Begging Friars did to carry to their Convents what they begg'd] but look what Man is able to hear the Gospel, and eat and drink therein, and pass not thence, and not pass fro House to House. St. Paul labored or travailed with his Hands for him, and for Men that weren with him; and covered neither Gold, ne Silver, ne Clothes of Men that he taught, to geve other Teachers example to do the same in time of neede. St. Paul biddeth that Men that wilen live in Idleness and Curiosity, and not ^{*}travaille, shullen not eat. St. Clement ordained that Christen Men shulden not beg openly; and for to put away this Begging, St. Austin maketh twie Books how Monks & women to travelle with their Hands for their Lifestode. From all which he concludes, That sith open Begging is thus sharply danined in holy Writ, it is a foule Error to meynkene it, but that it is moze Error to seie that Christ was such a Beggar, sith then he must have been contrary to his own Law. ^{† ought.}

^{*} labour.

In the same Tract he shews, That it is a leaving the Commandment of CHRIST of geving of Alms to pooz feeble Men, to pooz crooked, to pooz blind Men, and to bedrede Men, to geve Alms to Hypocrites that seyn them holy and neede, when they ben strong in Body, and have overmuch Riches both in great wast Houses, and precious Cloths and great Feasts, and many Jewels and Tresour: That pooz Men are den with this false begging, sith the Freres taken

Ibid. c. 6.

falsly fro them their worldly Goods by which they
 Goulden susteyn their bodily Life, and deceiven rich
 Men in their Alms, and mervatenen oꝝ comforten
 them to live in falsnes against JESU CHRIST.
 For uth there were pooꝝ Men enough to taken
 Mens Alms befoze that Freres camen in, and
 the Earth is now moze barren than it was, otheꝝ
 Freres oꝝ pooꝝ Men moten wanten of this Alms;
 But Freres by suble Hypocritte gotten to them-
 selves, and * letten the pooꝝ Men to have thes
 Alms.

* hinder.

An unknown Writer intimates that at this time
 Mr. *Wicliffe* began to correct the Abuses of the
 MS. in Hypo- Clergy: '*John Wicliffe*, says he, the singular
 100 Boodl. Ornament of his Time, began at *Oxford* in the
 163. Year of the Lord 1360, in his public Lectures,
 to correct the Abuses of the Clergy, and their
 open Wickedness, K. *Edward III* being living,
 and continued secure a most valiant Champion
 of the Truth among the Tyrants of *Sodom*.' But
 it was not till many Years after this that *Wicliffe*
 was advanced to the Professor's Chair and read
 the Divinity Lecture, as will be shewn hereafter.
 However, it's certain he got a great deal of Cre-
 dit by his Management of these Controversies.
 Accordingly we are told that the very next Year
 Le Neues Fasti, p. 482. [A. D. 1361.] he was advanced to be Master of
 A. D. 1361. *Baliol College* in *Oxford*, and four Years after
 A. D. 1365. to be Warden of *Canterbury Hall*, then newly
 founded.

Steph. Bir- In the Year 1361 *Simon de Illep*, Arch-Bishop
 chington vitz of *Canterbury*, formed a Design of Founding a
 Archiep. Hall in the Parish of *St. Mary's* in *Oxford*, to be
 Cantu. P. 46. called by the Name of *Canterbury Hall*; in which
 were to be a Warden and XI Scholars, of which
 (as was afterwards suggested on the Part of Arch-
 Bishop *Langham*) the Warden and three of the
 Scholars were to be Monks of *Christ Church Can-
 terbury*, and the other VIII Secular Priests. But
 this Limitation of the Wardenship to a Monk
 of

of *Christ Church*. does no way appear by any of the Writings relating to this Matter that are yet remaining. The Royal License granted to the *Coll. N^o. 1.* Arch-Bishop for Founding this College, and appropriating to it the Rectory of *Pageham* in *Suffex* only mentions a certain Number of Scholars religious and secular. *William de Islip's* Confirmation of the Gift of the Mannor of *Wodeford* styles them *Clericos* Clerks; and *Wicliffe* in his Petition or Libel calls them *Clerici Scholares*. These were to study Logick, and the Civil and Cannon Law; and the Arch-Bishop, for their Maintenance, settled on them the Parsonage of *Pageham*, and the Mannor of *Wodeford* in the County of *Northampton*, to which he intended, if he had lived, to have added the Parsonage of *Ivy Church*, in *Romney Marsh* in *Kent*; but, as *Birchington* observes, he died and left this Work imperfect. However, the Arch-Bishop having got the Rectory of *Pageham* and Mannor of *Wodeford*, to be settled on this his new Foundation, he purchased some old Houses which had been ruined by a late Storm, and fitted them up for the Reception of his Scholars; which accordingly he placed there himself, and chose one *Henry de Wodehall* a Monk of *Christ Church Canterbury*, and formerly of *Abington*, to be the Warden. Of this *Wodehall* we have the following Account: In the Year 1361, having a mind to take his Doctor's Degree, he attempted to take it under a secular Student, on the Account of saving some Charges that he must have been at otherwise. This being contrary to the Usages of the University, his Abbot *Roger de Thame*, who was then Abbot of the Monastery of *Abington*, of which *Wodehall* was at this time a Monk, dissuaded him from it. But finding that, notwithstanding his Perswasions, *Wodehall* still resolved to make an Attempt to take his Degree that way, the Abbot sent Letters to the Regent Masters, in which he desired they would repel this Monk of his from

Steph. Birchington. ibid. p. 46.
Hist. & Antiq. Oxon. p. 182.
Magn. Joh. Mes. per res angl. Oxon. & arch. vac. per mon. Regner. in Arch. Synod. q.

C 2

Stepb. Bir-
ching. ibid.
p. 46

Hist. & Antiq. Oxon. p. 182.

Magr Joh. W.
Sues. per Mag
res anlo de O
Okon. w auf. x
vac. per morl.
Regner z. f.
in Archid. h
Gymnet Giv

~~for~~ Inceptorship. But *Wodehulle* made the Chancellor so much his Friend, that he obtained his Grace notwithstanding all the Opposition that was made by the Proctors and some few of the Masters. This occasioned a Difference betwixt the Chancellor and the Proctors, which was carried to that height, that the Chancellor ordered the Proctors to be expelled the Congregation House. On which one of the Proctors went to the Abbot of *Abingdon*, who then resided at *London*, and so effectually convinced him of the rash boldness of *Wodehulle*, that he was forbidden his Degree. But by the Intercession of the Arch-Bishop of *Canterbury*, who favoured *Wodehall*, and of the Chancellor, the Abbot was at length prevailed with to consent that he should take his Degree, or be admitted to be an Inceptor by himself.

It was then customary, on such Occasions, for the Candidates for Degrees in Divinity, to present the Regents in Arts with Robes. One of the Proctors who was entituled to these honourary Presents, having formerly opposed the Monk, had none of them sent to him. This the Proctor resented so far as to stop *Wodehull* his Degree, until Satisfaction was made to him, by *Wodehull's* swearing *in verbo dignitatis sue*, that he had sent by his Servants these honourary Presents to the Proctor's Lodgings, but he not being at home, and the Servant finding no Body with whom he might trust them, they were brought back again; but that they were ready at any time to be delivered to him. And so at length *Wodehulle* was admitted to his Degree.

It must be after this, that *Wodehulle* was nominated by the Arch-Bishop to be Warden of *Canterbury Hall*: Since he was then a Monk of *Christ Church Canterbury* and Doctor of Divinity. It is pretended that Arch-Bishop *Islip* made *Wodehull* Warden, after he was named to the Wardenship by the Prior and Chapter of *Canterbury*; and that this

this was agreeable to the Statutes made by the Arch-Bishop and confirmed by the Pope. But this is very unlikely, that the Arch-Bishop should put it out of his own Power to choose whom he thought most proper to answer the Ends of this his new Foundation. In the King's Pardon, and *Coll. N^o. 6.* Confirmation of the Pope's Sentence therefore, its said that the Arch-Bishop having built and founded *Canterbury Hall*, he ordained and appointed certain Monks of *Christ Church Canterbury*, namely, one of them to be Warden, and the rest to be Scholars of this Hall, together with certain other secular Scholars. This the Arch-Bishop seems to have done either about the end of the Year 1362, or the beginning of 1363.

This establishment however continued not long. For whether the Arch-Bishop could not bear the turbulent humour of *Wodehull*, or that he saw the Design of his Foundation frustrated by the perpetual bickerings between the Monks and the secular Fellows : The Arch-Bishop Two Years after turn- *A. D. 1365.* ed out *Wodehull* from being Warden, and his Three Fellow Monks from being Scholars of his new founded Hall, and in their rooms appointed *John de Wickliffe* to be Warden, and *William Selbi*, *William Middleworth*, and *Richard Bengor*, Clerks of the Diocesses of *Tork*, *Sarum* and *Oxford*, to be Scholars. *Wickliffe's* Letters of Institution to the *Coll. N^o. 3.* Wardenship are dated at *Magfield*, one of the Arch-Bishop's Seats, *Decemb. 14, 1365* ; in them he is stiled a Person in whose Fidelity, Circumspection, and Industry, His Grace very much confided, and one on whom he had fixed his Eyes, for that Place, on account of the honesty of his Life, his laudable Conversation, and Knowledge of Letters. Of the Truth of this Character the Arch-Bishop could not well be Ignorant : He having been, as was observed before, of the same College with *Wickliffe*, and very near his contemporary there.

In this State did the Arch-Bishop leave this his new Foundation at the time of his Death, which happened to be St. *Mark's* Day, [Apr. 25.] the Year following. But it did not long continue in it ; For *Simon Langham* Bishop of *Ely*, was on *July* 23, this same Year, by papal Provision translated to the See of *Canterbury*. This Prelate was first a Monk, and afterwards Abbot of *Westminster*, and therefore by Inclination led to favour the Religious, and take their Part. Of this the Monks of *Canterbury* could not be insensible, and therefore immediately on *Langham's* Promotion, they applied themselves to him for Redress. Accordingly, the Arch-Bishop ejected *Wicliffe* from the Wardenship, and the three other Seculars, whom Arch-Bishop *Isip* had made Fellows of the Hall, in the places of the Monks, and made one *John de Radyngate*, a Monk of *Christ Church Canterbury* Warden. This the Register tells us he did in *April* 1367. *Radyngate* continued but a very little while in this Place ; for the very next Month the Arch-Bishop removed him, and made *Wodehull* Warden, issuing out his Mandate to *John de Wicliffe*, and the rest of the Scholars of the Hall to yield Obedience to him as their Warden. ' This *Wicliffe* and the ' Schollars of the House refused to do, as ' being contrary to the Oath they had taken ' to the late Arch-Bishop their Founder. But ' Arch-Bishop *Langham*, in order to force ' them to it, sequestred the Parsonage of *Pageham*, ' and by force took away the Books, and other ' Things which the Founder by his last Will had ' left to the Hall.'

Upon this *Wicliffe* and the three expelled Fellows appealed to the Pope, and by their Proctor represented the Case as is just now related. To which Appeal the Arch-Bishop replied to this effect; 'That *Simon Illep* had for the Encrease of Learning established a Hall, out of the Revenues of the Church and Arch-Bishoprick of *Canterbury*;

' *bury*, for a Warden who should be a Monk, and
 ' three Monks and eight Scholars ; That the
 ' Warden was to be named by the Prior and Chap-
 ' ter of *Canterbury*, and chosen by the Arch-Bishop
 ' for the time being ; That the Founder had once
 ' made *Henry de Wodehull* a Monk and Professor *folcs de hys*
 ' of Divinity, Warden, after the same *Henry* was *mes. per Ro.*
 ' named to the Wardenship by the Prior and Chap- *Par. ch. D. 10*
 ' ter of *Canterbury*, and had given him the Posses- *an. fol. 10*
 ' sion and Administration of the said College, in *de arch. m. 10*
 ' spiritual and temporal Matters, and that the *mi. h. 10*
 ' Parochial Church of *Pageham* was annexed and *de. per. regim.*
 ' appropriated for the Maintenance of the same *de hys. l. 10*
 ' Hall, which the said *Henry de Wodehull*, and the *de. Fynglingham*
 ' Fellows, the Monks and Scholars, had enjoyed *an. fol. 10*
 ' for a considerable Time. But, that notwith- *de. per. regim.*
 ' standing one *John de Wickliffe* in a lawful absence *de. hys. l. 10*
 ' of *Henry Wodehull*, and of some other Monks *an. fol. 10*
 ' and Scholars of that Hall, got himself made *de. per. regim.*
 ' Master by Craft, and *de facto*, at which the *folcs de hys*
 ' Founder (as *Wickliffe* pretends to excuse himself) *mes. per Ro.*
 ' who was then very infirm, did connive : But it *Par. ch. D. 10*
 ' should not have been so by right. That upon *an. fol. 10*
 ' this, *Simon Langham* considering that the College *de. per. regim.*
 ' should not be governed by a Scholar of the *de. hys. l. 10*
 ' House in prejudice of the Monks, ordered, *an. fol. 10*
 ' that the Intruder and the rest of the College, *de. per. regim.*
 ' should receive *Henry de Wodehull* for a Warden ; *folcs de hys*
 ' but *John de Wickliffe* refusing to do it, and *mes. per Ro.*
 ' the Arch-Bishop fearing that the Monks would *Par. ch. D. 10*
 ' not receive the Benefit of Learning, he ordered *an. fol. 10*
 ' farther, that the Title to *Pageham* Parsonage *de. per. regim.*
 ' should be suspended, and the Revenues sequest- *folcs de hys*
 ' red for a certain Time. And that this made *mes. per Ro.*
 ' *John* the Intruder and his Fellows, appeal to the *Par. ch. D. 10*
 ' See of *Rome*, &c.'

By this it seems as if *Wickliffe* was chosen by
 Arch-bishop *Islep*, to be one of the Scholars of
 this his new Foundation, before he was made
 Warden by him. But be that as it will, Pope *Coll. No. 5.*
Urban

Thus having received the Appeal, made to him
 by *Wicliffe* and the Fellows that were expelled,
 and the Arch-bishop's Answer to it, he Commis-
 sioned Cardinal *Andruynus* to examine the Matter,
 and by His [the Pope's] Authority and Power, to
 determine whether it was more for the Advantage
 of the new erected Hall, that the Members of it
 should be *Seculars* or *Religious*. For it seems now
 to be taken for granted, that it was not for its Be-
 nefit, that the Scholars should be, according to the
 first Design of the Founder, *Three* of them Monks,
 and the rest secular Clerks: And one would have
 thought therefore that the Founder himself having
 in his Life time turn'd out the Monks, and suffer-
 ed only secular Clerks to be Members of this So-
 ciety, should have determined this Question: It
 being a plain Argument, that according to the
 Argument and Experience of the Founder, it was
 most for the Advantage of the Hall, that the War-
 ren and Scholars of it should be all secular Clerks.
 But notwithstanding this, after a long and tedious
 delay of *Three* or *Four* Years, it was ordained by
 a definitive Sentence, which was confirmed by the
 Pope *A. D.* 1370, That only the Monks of *Christ*
Church & *Canterbury*, ought to remain continually in
 the College called *Canterbury Hall*, and that the
Seculars ought all of them to be expelled; that
Henry de Wykehall and the other Monks who were
 deprived, should be restored; and that perpetual
 Silence should be imposed on *John de Wicliffe* and
 his Associates *William Selbi*, *William Middleworth*,
 and *Richard Benger*. The Execution of this Sen-
 tence was, by the Pope's Bull dated at *Viterbium*,
May 28. 1370, committed to *Simon de Sudbury*
Bishop of *London*, the Abbot of the Monastery of
St. Albans, and to the * Arch-Deacon of *Oxford* in
 the Church of *Lincoln*; who were by the Pope's
 Authority to restore the above-mentioned *Henry*
de Wykehall, &c. to defend them so restored, and
 to excommunicate all those who contradicted them by
 Eccle-

Ecclesiastical Censures, without allowing of any Appeal. This Mandate was accordingly executed this same Year, by the Arch-Deacon of Oxford, who delivered to *Wodehall* the insignia of the Wardenship, and by the Prior of *Lewes* in *Sussex*, Mr. *Roger de Freton* Dean of *Chichester*, and *Walter Baketon* Doctor of Decrees, who put *Wodehall* in Possession.

Artiq. Oxon.
p. 184.

It is no wonder that such a Sentence as this was obtained at the Court of *Rome*, when so powerful an Interest was made to procure it: For not only the Arch-Bishop, but the Prior and Chapter of *Canterbury*, espoused *Wodehall's* and the Monks side, and did all they could to promote their Cause. What now could *Wicliffe* and Three poor Clerks do against so powerful a Combination?

But notwithstanding this Sentence, the Monks, it seems, did not think themselves safe in their new Possession. According to the Licence of *Mortmain*, Coll. N^o. 6. by Vertue of which, the late Arch-Bishop was empower'd to build this Hall, and appropriate to it the Parsonage of *Pageham*, &c. there were to be placed in it a certain number of Scholars Religious and Secular: But now by this Sentence they were to be all Religious. This was therefore directly contrary to the Form of the License, and it was therefore a Question in Law, whether the Hall it self, and its Endowment was not all forfeited to the Crown. To prevent this, therefore, the Prior and Convent of *Christ Church* solicited for the Royal Pardon and Confirmation of the Pope's Sentence, which they obtained about Two Years after, on the consideration of their paying * two hundred *Mares*.

A. D. 1372.

* To let the Reader see that this was a vast Sum at that Time, near 1000 l. of our Money. I think it proper to observe, That in the Year 1378 A. Bp. Sudbury decreed that every Chaplain having no Cure of Souls, and annalia celebrans should content himself with VII Marks per Ann. either all in Money, or with Diet and III Marks; and be that took a Cure to be content with VIII Marks or with IV Marks and his Diet. So that IV Marks, the Price of a Man's Board, was then equal to XVI Pounds now.

One

Interim: well avoid reflecting, that if the Royal *Examination* of this Sentence cost so much, the Sentence it self must be as chargeable: Since 'tis well known that the *Romish* Court was not so dead to this World, as not to be sensible of the Value of Money: and to be utterly careless about the getting of it.

This was *Whigge* intitled of the Wardenship of this Hall. A Privilege that even his Enemies own was conferred upon him by the Founder. And of which he seems to have been deprived rather by the powerful Interest which the *Religious* had, at that Time, both at Home and Abroad, than for any want of Right to the Place, or any Misbehaviour in it.



IN THE HISTORY OF THE REIGN OF KING EDWARD THE FIRST.

C H A P. II.

Wicliffe defends the King's Title in Opposition to the Pretensions of the Pope; He professes Divinity, and reads the Publick Lectures in the University, in which he attacks the Corruptions of the Fryars.

DURING this Dispute betwixt the Arch-Bishop and the Monks, and *Wicliffe* and the Secular Fellows about the Right to *Canterbury-Hall*; Pope *Urban* gave notice to *K. Edward* that he intended by Process to cite Him to his Court, then at *Avignon*, to answer for his Default in not performing the Homage which *K. John* his Predecessor acknowledged to the See of *Rome* for his Realm of *England*, and Dominion of *Ireland*, and refusing to pay the Tribute by Him granted to the said See. With this the King acquainted His Parliament, which met this Year at *Westminster* the Monday after the *Invention of the Cross*, and required their Advice concerning what was best for him to do, if any such thing was attempted: To which it was answered by the common Consent of the whole Estate, That ' forasmuch as neither King *John* nor any other King could bring his Realm and Kingdom in such Thraldom and Subjection, but by common Assent of Parliament, the which was not done; therefore that which He did was against His Oath at His Coronation, besides many other Causes. If therefore the Pope should attempt any thing against the King by Process or other Matters in Deed, the King with all His Subjects should with all their Force and Power resist the same.

A. D. 1366.

Cotton's Abri.
Records,
p. 102.

But

MS. in Bibli.
Lancetian.
8°.

Wet. p. 316.

A. D. 1368.

A. D. 1372.

Island de
Scrip. Brit.
p. 379.

Mr. W'bar-
row's Pref. to
his Treatise, &c.
p. 14.

But notwithstanding this Resolution of the Parliament, one of the Monks had, it seems, the Hardiness to defend this Claim of the Pope's. To him *Wickliffe* replied, and published a Determination in which he shewed, That the Resignation of the Crown, and Promise of a Tribute made heretofore by K. *John*, ought not to prejudice the Kingdom of *England*; and did not at all oblige the present King. This, no doubt, was no way agreeable to the Court of *Rome*, who were very impatient of Contradiction, and could not bear any Opposition made to their Pretensions, however unjust and unreasonable they were. And therefore we need not wonder that *Wickliffe* was ejected, as has been shewn, from his Wardenship. However, by this he seems to have been made known to the Court, and particularly to the Duke of *Lancaster*, the King's Brother, who was, at this time, in great favour, and to whom *Wickliffe*, two Years after, addressed some of his Works which he published.

However, it's certain that his Character and Reputation in the University were no way lessened by this his arbitrary Ejection: For having taken his Doctor of Divinity's Degree, he now publicly professed Divinity, and read Lectures in it; which he did with very great Applause, having such an Authority in the Schools, that whatever he said was received as an Oracle. In these Lectures he frequently took Notice of the Corruptions of the begging Friars, which at first he did in a soft and gentle Manner, 'till finding that his detecting their Abuses was what was acceptable to his Hearers, he proceeded to deal more plainly and openly with them.

'Religion, as one well observes, had now passed thro' so many ignorant and barbarous Ages; the Means of greater Knowledge had been so studiously hidden from the People, and the Ignorance of the Laity was so advantageous to the Interest

‘ of the Clergy, that the true Spirit of Christianity seemed to be wholly lost, and had degenerated into Shews and Ceremonies, many of which were unlawful, but almost all useless. And not only this fatal Stupidity and idle Superstition had generally possessed the Minds of Men, but all Remedies were detested, and all Artifices used to continue the Disease. The incredible Fables of Legends, and incurable Itch of lying for the Honour of their Saints and Patrons, which then reigned among all the Monastick Orders, (which was almost the only Subject on which they preached) and was fondly received by the credulous Multitude, were one of the greatest Scandals, and most pernicious Abuses in the Church at that time. The greater and more necessary Articles of Faith, and all genuine and rational Knowledge of Religion had generally given place to fabulous Legends, and Romantick Stories; Fables which in this respect only differed from those of the ancient Heathen Poets, that they were more incredible, and less elegant.’ Ibid. p. 36.

Dr. *Wicliffe* therefore, in exposing the Follies and Superstitions of the Friars, struck at the Root of all the Abuses which at that time had got into the Church. Of this he was very sensible: For to them he imputes all the Disturbance of the Christian Church, and the Mischiefs of this World; and affirms that the infatuated Church is involved in infinite Blasphemies, principally by the Tail of that Dragon mentioned in the *Revelations*, i. e. the Sects of the Friars which minister to that Destruction, and other Luciferian Seductions of the Church. The Particulars with which Dr. *Wicliffe* charged the Friars, may be seen in a Tract which he published about ten Years after this, in which he charges them with holding fifty Heresies and Errors, and many more, if Men wole seke them well out. These he names as Follows. Objec. of Freres MS. c. 50. Trialog. lib. 4. c. 34.

Objections of Freres MS.

First,

- I. First, says he, Freres seyn that their Religion founden of Unful Men, is moze perfit than that Religion of Ouer the which CHRIST himself made that is both God and Man.
- II. Also, Freres seyn pryncipally that it is Apostacy and Heresy for a Priest to lye, as CHRIST ordained a Priest to lye, by Form of the Gospel, viz. to trauelle to sow God's Word among the People; to do this Office freely going fro Country to Country where he may most profit, and ceese not for Priour, ne any other Baccap, and charge not singular abite, and begg not, but he payed with common Meate and Drink as CHRIST and his Apostles weren.
- III. Also, Freres seyn, if a Man be once professed to their Religion, he may never leaue it and be saved, tho' he be never so unable thereto, for all time of his Life.
- IV. Also, Freres seyn, if a Man be professed to their Holy Order, he shall not pryche freely and generally the Gospel to Chyrtien Men, without Licence of his Sobereign for Virtue of Obedience, be his Sobereign never so curled a Man of Life, and unkyng of God's Law, and Enemy to Chyrtien Mens Soules, and † in caas a foul Deuil of Hell, though this Man professed haue receiued of God never so much Runnyng of God's Law, and Power and Will to woork after this Runnyng.
- V. Also, Freres meyntene that Begging is lawfull, the which is damned by God, both in the Old Testament, and also in the New.
- VI. Also, Freres seyn indeede, that it is * meritorious to leaue the Commandment of CHRIST, of geving of Alms to pooz feble Men, to pooz crooked, to pooz blind Men, and to bedrede Men, and geuen this Alms to Hypocrites that seyn them holy and needy when they ben strong in Body, and haue overmuch Riches, both in great waste Houses, and precious Clothes, and great Feasts, and many Jewels and Tresour.

Also,

- Also, Freres chargen more breking of their
own Traditions, than breking of the Command-
ments of GOD. VII.
- Also, Freres lepen them as Hypocrites to
kepe secretly the Gospel and Poverty of CHRIST
and his Apostles, and they mosten [do] contra-
ry to CHRIST and his Apostles. VIII.
- Also, Freres drawen Children fro CHRIST's
Religion into their private Order by hypocricie,
lesings, and fleling. IX.
- Also, Freres for Pride and Cobetisse, drawe
in fro Curates their Offices and Sacraments,
in which lieth Wynnyng of Worship, and so
maken Dissencion between Curates and their
gostly Children. X.
- Also, Freres comen in under the Name of
Saints, and forsaken the Saints Rule and Life,
and putten their own Errois to the Saints, and
so slander both them and GOD. XI.
- Also, Freres pursuen true Priests, and letten
them to preche the Gospel, notwithstanding that
CHRIST enioyned Priesthood, and teching of the
Gospel; and so they departen that Thing that
GOD joyned togeder. XII.
- Also, Capped Freres that hen + cleped Masters
of Divinity, have their Chamber and Service as
Lords and Kings, and senden out Idiots full of
Cobetisse to preche, not the Gospel, but Chro-
nicles, Fables, and Lesings to plesse the People,
and to robb them. XIII. † called.
- Also, Freres shewen not to the People their
great Sins stably as GOD biddeth, and namely
to mighty Men of the World; but flatteren them
of glosen and nourisshen them in Sin. XIV.
- Also, Freres by Letters of Fraternity decei-
ven the People in Faith, and robben them of tem-
poral Goods, and maken the People to trust
more in dede Parchmyn seled, with Lesings and
bain Prayers of Hypocrites that in caas been
damned Devils, than in the Help of GOD, and
in their own good Living. XV. Also,

- XVI.** Also, Freres pervert the right Faith of the Sacrament of the Auler, and bringen in a new Heresie. For when CHRIST seith that the Bread that he brake, and blessed is his Body, they seyn that it is an Accident withouten suget or nought.
- XVII.** Also, Freres builden many great Churches, Coll. N^o. 22. and costly wast Houses and Cloisters, as it weren Castels, and that withouten neede, where thzough Parish-Churches, and common Ways * impaired. ben * perred; and in many Places undon.
- XVIII.** Freres also destroien Obedience of GOD's Law, and magnisien singular Obedience made to sinful Men, and in caas to Devils, which Obedience CHRIST ensampled never, neither in himself, ne his Apostles.
- XIX.** Also, Freres forlaken Perfection of their Order for Worship of the World and Covetise, and ben not suffer'd to take the Freedom of the Gospel, for to pzeche GOD's Word to the Peple.
- XX.** Also, Freres praisen moze their rotten Habite than the worshipfull Body of our Lord JESU CHRIST; for they techen Lords and namelike Ladies, that if they dien in Francis's abite, they shulden never come to hell for Virtue thereof.
- XXI.** Also, Freres beggen withouten nede for their own rich Sea.
- XXII.** Freres also keepen not Cozreption of the Gospel against their Brethren that trespassen, but cruelly don them to painful Prison.
- XXIII.** Also, Freres maken our Lord lawless, for they leden Clerks and namelike rulen Prelates, and Lords and Ladies, and Commons also.
- XXIV.** Also, Freres ben irregular Procuratozs of the fend, to make and maintain Warrs of Chzisten Men, and Enemies of Peace and Charity.
- XXV.** Freres also ben Scariot's Childzen betraying the Truth of the Gospel, and so CHRIST for Money. Also,

Also, Freres destroyen this World most of all **XXVI.**
 cursed Men, for they backbite good Clerks, and
 seyn that they disturben the Lord, and flatteren
 evil Clerks in their Sin.

Also, Freres ben most rebel against the teching **XXVII.**
 of CHRIST's Gospel, and most out of Patience
 and Pity, for they ben most impatient against the
 reprobing of Sin, and destroyng thereof.

Also, Freres meynene that Holy Writ is false. **XXVIII.**

Freres ben also stronger wedded with their **XXIX.**
 rotten habite agens the Freedom of the Gospel,
 than the Husband is with his Wife by Ordinance
 of GOD. — If a Frere be out of his rotten
 abite, yea an Hour, he is Apostate, though he
 love more GOD, and serbe him better, and pzo-
 fitrely more to chriſten Men.

Also, Freres techen that it is not lefull to a **XXX.**
 Priest or another Man to keep the Gospel in his
 Bonds, and Clennels withouten Erroz of Unful
 Men, but if yee have * left thereto of Antichrist.

Also, Freres ben reſert and a Swallow of Si- **XXXI.**
 mony, of Usury, Extortions, of Raveynes and
 of Thefts, and so as a Nest or Hozd of Ham-
 mon's Tresour.

Freres also crie loud that poor Priests ben **XXXII.**
 hereticks, for they techen by GOD's Law how
 Clerks shulden keep wilful Poverty of CHRIST's
 Gospel, and that the King and Lords owen to
 compell them thereto, and thus they damnen Holy
 Writ and the King's Regalie.

Also, Freres ben Thieves, both Night Thieves **XXXIII.**
 and Day Thieves, entring into the Church not
 by the Door that is CHRIST. For withouten
 Auctoritie of GOD they maken new Religions of
 Erroz of Unful Men.

Also, Freres by Hypocrisie binden them to im- **XXXIV.**
 possible Thing that they may not do, for they
 binden † ober the Commandments of GOD.

Freres also ben woyle Hereticks than weren **XXXV.**
 Jews, that woulde keep Ceremonies of the
 D old

old Law with freedom of CHRIST's Gospel. For the Jews kept reasonable Laws made of GOD, and nedeful for Time that GOD ordeyned them; but Freres keepen new Laws feigned of Errores of Men moze than GOD ordeyned in the old Law, and moze uncertain.

XXXVI. Also, Freres ben Adversaries of CHRIST and Disciples of Satanas, not yelding Good for Evil, as GOD's Law teacheth; ne Good for Good as * Kind and Man's Law teacheth. For they

* Nature. casten and imaginen the Death of true Men; that desiren and craveilen to deliver them fro the fend's MOUTH, and everlasting Death, and to bring them to that State in which CHRIST ordeyned Priests to liben in. — they pursuen Priests for they reproben their Bins as GOD biddeth, both to † brenn them, and the Gospels of CHRIST writen in English to the most Learning of our Nation.

† burn. This shews this Tract was not written till after the latter End of Dr. Wickliffe's Life, A. D. 1383.

XXXVII. Freres also ben worse Enemies and Bleers of Man's Soule than is the cruel fend of Hell by himself. For they, under the abite of Holiness, leden Men, and nourishen them in Sin; and ben special Helpers of the fend to strangle Mens Souls. For they have Name of Holiness, and of great Clerks in Reputation of the People, that the People trusteth not to few true Men preaching agens their Cobetille, Hypocritie and false Deceit.

XXXVIII. Also, Freres leden and nourishen our Prelates, our Lords and Commons in great Blasphemy against GOD. For they techen all these People to * recken less of the most rightful Cursel of GOD, than by the wrong Cursel of Unful Man. —

* reckon.

For though a Man be never so cursed of GOD for Pride, Envy, Cobetille, or Aboutrie, or any other Sin, this is not charged, ne pursued neither of Prelate, ne Lord, ne Commons: But if a Man withstonde once the Citation of a Unful Prelate, yea after the Commandment of GOD, then

then he shall be cursed, and p̄isoned after Fourty Days.

Freres also destroyed this Article of ch̄risten Mens faith, I believe one common or general holy Church; for they teachen that tho' † Men be damned they shullen be Members of Holy Church, and thus they wedden CHRIST and the Devil together, for CHRIST is ghostly wedded with ev̄y Member of holy Chirch. XXXIX.

Also, Freres leken husily their own worldly Worship, and putten the Worship of GOD behind, against the teaching of JESU CHRIST and St. Paul. Yea, that is worse, they taken upon themselves the Gloꝝ that is appoynted to GOD. XL.

Freres yet * enheighen falsly themselves aboven CHRIST; for where CHRIST biddeth that Men † trowe not to him, but if he do the Works of the Fad̄r of Heaven, Freres chargen that Men trust and †† obeye to them as nedeful to Soules health, when they don not the Works of GOD. XLI.
* exalt.
† trust.
†† obey.

Also, Freres falsly * enhansen themselves aboven CHRIST, and his Apostles, for they wolen not be ** ap̄eid with CHRIST's Rule in the Gospel, to teche truly the Gospel, and have Meat and Drink freely of a good Man, and debout to GOD, ne be ap̄eid with Food and † Helling, — but they robben Lords of their Rents — and the Commons of their Likode, by Hypocrisie and false begging. XLII.
* advance.
** paid.
† Covering.

Freres also of great cautele bynden Nobices to unknowen Thing: For they wolen not suffer them knowe their Privytees of their Rule, and their Life till that they ben p̄fessed, and then XLIII.

† — Ut aliquis aliquo modo dici possit pars veræ Ecclesiæ de quâ scripturæ loquuntur, non putamus requiri ullam internam virtutem, sed tantum externam fidei professionem, & sacramentorum communionem quæ ipso sensu percipitur. *Bel- lar. de Ecclesia, lib. 3.*

- they shullen not be suffered to leue their Rule though
 † know. they † witen well that they may not kepe it.
- XLIV. Also, Freres ben Masters of Tresour of our
 Lond by many blind and unskilful Manners;
 for first they binded them blindly fro Freedom of
 the Gospel, and then spenden much Gold to
 gett them Dispensation, and many times
 byzingen vaine Pardons, Quiennales, and other
 vaine Privileges.
- XLV. Freres also by Lucifer's highen themselves,
 and holden them holier than all other out of
 their Sect, forasmuch as they binden to new
 Traditions of sinful Men the which ben full
 of Error, over the most sufficient Rule of
 JESU CHRIST. that left no profitable, ne
 needful Thing out of his Rule.
- XLVI. Also, Freres setten more by sinking bytt
 of worldly Goods, then they don by Virtues
 and Goods of Bliss.
- XLVII. Freres also shewen and witnessen in them-
 selves Antichrist's Miracles right, as Lazar,
 and other rais'd by CHRIST, sheweden and
 witnessen CHRIST'S Miracles. For as Lazar
 and other weren verily dead, and verily rais'd
 by CHRIST to Life, and kind of Grace: So
 these Freres seyned them dead to the Pride
 of the World, and other Sins, they ben
 rais'd by Antichrist doing, to Pride of States,
 covetise, and subtle mepntening or colouring
 of Sin.
- XLVIII. Also, Freres ben foul enbenym'd with gossip
 Sin of Sodom — for they don gossip Leche-
 rie by GOD'S Law when they prechen more
 their own findings for worldly Rich, than
 CHRIST'S Gospel for saving of Mens Soules.
- XLIX. Freres also ben most privy and subtle Pro-
 curators of Simony, and foul winning and
 begging of Benefices, of Indulgencies,
 and Trienals, Pardons, and vaine Privi-
 ledges: For Men seyn they wolen gett a great
 Thing

Thing of the Pope, or of Cardinals in England better cheap than other Procuratours.

Yet, Freres ben most perilous Enemies to help Church and all our Lond; for they letten Curates of their Offices, and spenden commonly and needles 60,000 Mark by the Year, that they robben falsly of the poor People. For if Curates diden their Office in good Life and true Preching, as they ben holden upon pain of damned in hell, there weren Clerks enough of Bishops, Persons, and other Priests, and in caas over many to the People.

In this Manner did Dr. *Wicliffe* expose the Abuses and Corruptions of the Friars, who, being Men not very patient of Contraddition, and not well knowing how to bear Reproof, were very angry with him, and did what they could to avenge themselves of him. But of this hereafter.

L.



C H A P. III.

Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-Men, &c. Dr. Wicliffe sent Ambassador to the Pope: His Lectures and Writings against the Pope, and the Corruptions of the Clergy.

THE papal Power, which had for some time been growing, was now greater than ever. The Pope disposed of ecclesiastical Benefices, and Dignities, as he thought fit. Insomuch that the very best of them were enjoyed by *Italians, Frenchmen*, and other Aliens, who were some of them mere Boys; and not only ignorant of the *English* Language but even of *Latin*, and who never so much as saw their Churches, but committed the Care of them to those they could get to serve them cheapest; and had the Revenues of them remitted to them at *Rome*, or elsewhere, by their Proctors, to whom they let their Tithes. Of this very great Abuse the Parliament had often made very grievous Complaints to the King, and to the Pope himself. Representing to them that manifold Inconveniencies ensued thereby; as the Decay of Hospitality, the transporting of the Treasure of the Realm to the Maintenance of the King's mortal Enemies, the discovering of the Secrets of the Kingdom, and the utter Discouragement, Disabling and Impoverishing of Scholars Natives of the Land. To the same Purpose they complained to the Pope, that by his Reservations, Provisions and Collations,

A. D. 1343.

ons, a great Number of Souls were in peril, by their Pastors having little or no Understanding at all of our Language, and of the Conditions and Customs of these of whom they have the Government and Cure; that the Service of God was neglected, the Alms and Devotion of all Men diminished, the Hospitals brought to Decay, the Churches, with their Appurtenances, ruined and dilapidated.

But notwithstanding these Complaints, they could not hitherto meet with any Redress. So far from it, that they now complain that these Usurpations did *daily abound*, and were *more than ever were before*. Nor were these Complaints only made by the great Men in Parliament, but by others the King's Subjects, who lamented the great Abuses done unto the King and his Authority by the Pope. To remedy therefore a Grievance and Oppression, which was now grown to that Height as to be born with no longer, the King sent *John Gilbert* Bishop of *Bangor*, *William de Burton*, *Ughtred Bolton* a Monk of *Dunholme*, and *John de Shepeye*, his Ambassadors to Pope *Gregory XI.* then residing at *Avignon*, to require of him that he would forbear meddling for the future with the Reservation of Benefices; 'That Clergy-men might freely enjoy their Elections to Episcopal Dignities, and that it might be sufficient for them to be confirmed by their Metropolitans, as was the ancient Custom.' But this Commission came to nothing, the Ambassadors returning without being able to obtain from the Pope any satisfactory Answer. The Commons in Parliament therefore renew their Request, that 'Remedy be provided against the Provisions of the Pope, whereby he reaps the first Fruits of ecclesiastical Dignities, the Treasure of the Realm being thereby conveyed away, which they cannot bear.' And an Act was passed, that, 'Cathedral Churches should enjoy their own Elections;

A D. 1373.

Barne's History of K. Edw. III.

p. 864.

Hist. of Edw. III. p. 317.

Cott. m's

Abri. p. 119.

1373.

Hist. of

Edw. III. p.

864.

... for the future the King
... the Persons so elected,
... endeavour their Con-
... But this Act signified

... therefore, the King issued out a
... an exact Survey of all Be-
... ecclesiastical, throughout
... were then in the Hands of
... or other Aliens; with a true
... and the Names of the Benefi-
... Incumbents. This Commis-
... into all the Bishops, who were com-
... send a true Certificate of all and
... the Premises, into the High Court of
... under their Seals. It was accordingly
... and the Number of such spiritual Li-
... were then in the Possession of Priors
... and other Strangers, was so great as that
... to have fill'd several Sheets of Paper.
... King therefore, to remedy so great and
... Evil, soon after the Return of these
... appoints other Ambassadors to go to
... to treat with him of the same Affairs on
... had sent Ambassadors to him the Year
... These were the aforefaid *John* Bishop of
... *de Wicliffe* S. T. P. *John Guter*
... *de Skew*, *Simon de Multon* L. L. D.
... *Erton* Knight, *Robert Bealknap*, and
... *Strangon*. These Ambassadors were met
... about the Beginning of *August* this
... the Pope's Nuncio's, *Bernard* alias *Be-*
... Bishop of *Pampelone*, *Ladulph* or *Ra-*
... Bishop of *Senigaglia*, and *Giles Sancho*
... of the Church of *Valenza*, who were
... commissioned by the Pope to treat 'con-
... the Liberties of the Church of *England*,
... the Prelates and other ecclesiastical Per-
... the said Realm of *England*.' This Trea-
... on about Two Years, when, at last,
it

it was concluded, That ' for the future the Pope 1375. *2^o 1. 49. 2^o.*
 ' should desist from making use of *Reservations of Benefices* *Magri*
 ' Benefices; and that the King should no more *de Wych. proba*
 ' confer Benefices by his Writ, *Quare impedit.* *mel. de Danst in*
 But as to the Elections to Episcopal Dignities by *colley de Wych. in*
 the Chapters, nothing was mentioned in this Trea- *2^o 1. 49. 2^o.*
 ty, which was attributed to the politick Dealing *dis. pro. Rob.*
 of some, who knew they could more easily * at- *in angl. colley. de h*
 tain to those they aimed at, by the Court of Rome, *7 ratione Galy,*
 than by due and regular Elections. *super vac. 13. No*

But all Treaties with that corrupt Court signi-
 fied very little; for tho' it was now agreed that
 the Pope should make no more Use of Reservati-
 ons of Benefices; yet we find it complained of in *Cotton's A.*
 Parliament the very next Year after the Conclu- *bridgment.*
 sion of this Treaty, That ' the Pope did make *P. 161.*
 ' Reservation of Dignities elective, contrary to
 ' this Treaty of his concluded with K. *Edw. III.*

Of this our Parliaments seem to have been gene-
 rally very sensible, that the Faith of the Pope's
 Treaties was not to be trusted to. And accord-
 ingly, we find that this very same Year, in which *A. D. 1376.*
 this Treaty with the Pope was made, a long Bill
 was brought into the House of Parliament against
 the papal Usurpations, as the Cause of all the
 Plagues, Injuries, Famine, and Poverty of the
 Realm; so as thereby was not left the third Per-
 son, or other Commodity within the Realm, as
 lately was. It was remonstrated by them; That *Cotton's*
 ' the Tax paid to the Pope of Rome, for ecclesi- *Abridgment.*
 ' astical Dignities, doth amount to five Fold as *P. 128.*
 ' much as the Tax of all the Profits, as appertain
 ' to the King by the Year, of this whole Realm;
 ' and for some one Bishoprick, or other Dignity,
 ' the Pope, by way of Translation and Death,

* John Bishop of Bangor, the first in this Commission, was
 translated to the See of Hereford by the Pope's Bull, Sept. 12.
 1375. and from thence, by the same Authority, to the Bishop-
 rick of St. David's, 1389.

with three, four, or five several Taxes: That the
 Brewers of that sinful City, for Money, pro-
 cure many Carriffs, being altogether unlearned
 and unworthy, to a Thousand Marks Living
 yearly; whereas the Learned and Worthy can
 hardly obtain twenty Marks; whereby Learning
 decayeth: That Aliens, Enemies to this Land,
 who never saw, nor care to see their Parishes-
 ters, have those Livings; whereby they despise
 God's Service, and convey away the Treasure
 of the Realm; and are worse than Jews or
 Saracens. It is therefore, say they, to be con-
 sidered, that the Law of the Church would
 have such Livings bestowed for Charity only,
 without praying or paying: That Reason would
 that Livings given of Devotion should be be-
 stowed in Hospitality; that God hath given
 his Sheep to the Pope to be pastured, and not
 thorn or thaven; that Lay-Patrons perceiving this
 Simony and Covetousness of the Pope, do there-
 by learn to sell their Benefices to Beasts, no
 otherwife than CHRIST was sold to the Jews:
 That there is none so rich a Prince in Christen-
 dom, who hath the fourth Part of so much
 Treasure as the Pope hath out of this Realm, for
 Churches, most sinfully. They further remon-
 strated, That the Pope's Collector, and other
 Strangers, the King's Enemies, and only leiger
 Spies for English Dignities, and disclosing the
 Secrets of the Realm, ought to be discharged:
 That the same Collector being also Receiver of
 the Pope's Pence, keepeth an House in London,
 with Clerks and Officers thereunto belonging, as
 if it were one of the King's solemn Courts, trans-
 porting yearly to the Pope Twenty Thousand
 Marcs; and most commonly more. That Car-
 dinals and other Aliens remaining at the Court
 of Rome, † whereof one Cardinal is a Dean of
 York, another of Salisbury, another of Lincoln,
 another Arch-deacon of Canterbury, another
 Arch-

A Visit. Ser-
 mon. and Mo-
 nitions. Vol.
 2. A. 1. 1. 1.
 where the
 Reader will
 see the Value
 of the Living
 of the Bishop
 of London, and
 other more
 than were
 that can be
 in the world.

Arch-deacon of *Durham*, another Arch-deacon
 of *Suffolk*, and another Arch-deacon of *York*;
 another Prebendary of *Thane* and *Nassington*;
 another Prebendary of *York*, in the Diocese of
York, have divers other the best Dignities in *En-*
gland, and have sent over yearly unto them
 Twenty Thousand Marcs, over and above that
 which *Englisb* Brokers, lying here have. That
 the Pope, to ransom *French-men*, the King's
 Enemies, who defend *Lombardy* for him, doth
 always, at his Pleasure, levy a Subsidy of the
 whole Clergy of *England*: That the Pope, for
 more Gain, maketh sundry Translations of all
 the Bishopricks, and other Dignities within the
 Realm: That the Pope's Collector hath, this
 Year, taken to his Use the first Fruits of all
 Benefices: That therefore it would be good to
 renew all the Statutes against *Provisions* from
Rome, since the Pope reserveth all the Benefices
 of the World for his own proper Gift, and hath,
 within this Year, created XII new Cardinals;
 so that now there are XXX, whereas there
 were wont to be but XII in all; and all the said
 XXX Cardinals, except two or three, are the
 King's Enemies: That the Pope, in time, will
 give the temporal Mannors or Dignities to the
 King's Enemies, since he daily usurpeth upon
 the Realm, and the King's Regality: That all
 Houses and Corporations of Religion, which,
 from the King, ought to have free Elections of
 their Heads, the Pope hath now accroached the
 same unto himself: That in all Legations from
 the Pope whatsoever, the *Englisb* beareth the
 Charge of the Legates; and all for the Goodness
 of our Money. It also appeareth, they say,
 that if the Money of the Realm were as plenti-
 ful as ever, the Collector aforesaid, with the
 Cardinals Proctors, would soon convey away
 the same. For Remedy whereof, they advise it
 may be provided, that no such Collector or
 Proctor

‘ Proctor do remain in *England*, upon pain of
 ‘ Life and Limb ; and that, on the like pain,
 ‘ no *Englishman* become any such Collector or
 ‘ Proctor, or remain at the Court of *Rome*. For
 ‘ better Information hereof, and namely, touch-
 ‘ ing the Pope’s Collector, for that the whole
 ‘ Clergy, being obedient to him, dare not dis-
 ‘ please him ; they say, it were good that Dr.
 ‘ *John Strenfall* Parson of *St. Botolphs* in *Holborn*,
 ‘ be sent for to come before the Lords and Com-
 ‘ mons of this Parliament, who, being straitly char-
 ‘ ged, can declare much more, for that he served
 ‘ the same Collector in House *five Years*.’

It is not improbable that Dr. *Wicliffe*, by be-
 ing concerned in this Treary, was made more
 sensible than he was before of the Pride, Cove-
 tousness, Ambition and Tyranny of the Pope.
 For, on his Return home, it’s certain he did all
 he could to expose him, both in his publick Lec-
 tures, and in private. He stiled him ‘ *Anti-*
 ‘ *christ*, the proud wordly Priest of *Rome*, and
 ‘ the most cursed of Clippers and Purse-kevers.’
 In some of his Tracts yet remaining, he thus
 exposes the Covetousness, and Ambition of the
 Pope, and his Usurpation on the King’s Regale.
 They [the Pope and his Collectors] drawen out
 of our Lond, says he, poo? Mens Lifte, and
 manp Thousand Mark, by the weye, of the
 King’s Monep, for Sacraments and spiritual
 Things, that is cursed Heresie of Symony,
 and maketh all Christendome assent and meyn-
 tene this Heresie. And certes tho our Kewme
 had an huge Hill of Gold, and never other
 Man took thereof but only this proud wordly
 Priest’s Collecto?; by process of time this Hill
 must be spende: For he taketh ever Monep
 out of our Lond, and sendeth nought agen but
 God’s Curse for his Symony, and accursed
 Antichrist’s Clerk to robb moze the Lond
 for wrongful Privilege, o? else leave to do
 God’s

Great Sen-
 tence of Curse
 expounded.
 c. 21. MS.

God's Will, that Men shulden do without his
 Lead, and buying and selling. So agen he ^{Ibid, c. 12.}
 observes that all Bishops and Possessioners—
 have all the winning that they may fro
 the King to themselves, and the proud Priest
 of Rome, making him chief Lord of much
 Part of the Reume, and of the King's Power,
 making the Counsel of the King known to
 him, as they ben sworn to the Pope. That
 Antichrist and his Clerks seyn, that secular <sup>Of Servants
and Lords.</sup>
 Lords have no Power upon Clerks, but if ^{MS.}
 Prelates clepen them to chastise Clerks when
 they ben rebell, and wolen not ben amended
 by their Prelates; and that these worldly
 Clerks wolen never cease, if they may, till
 they have fully destroyed Kings and Lords and
 their Regalie and Power. For, says he, <sup>Great Sen-
tence of Curse
expounded.</sup>
 they crie fast, and writen in their Lawes, <sup>MS. c. 11.
c. 20.</sup>
 That the King hath no Jurisdiction ne Power
 of their Persons, ne Goods of holy Church.
 And when the King and secular Lords per-
 ceiven well that Clerks waste their Antetres
 Wines in Pomp and Pride, Glotony and other
 Vantities; and they wolden take agen the
 Superfluity of temporal Goods, and help the
 Lord, and themselves and their Tenants;
 these worldly Clerks crie fastly that they ben
 cursed for entermitting of holy Church Goods,
 as if secular Lords and the Commons weren no
 Part of holy Church: That in eche Parish-
 Church a common Thief and Manslayer shall
 be receyved forty Days at the least;—and that
 to merytne this Restet and Nourishment of
 Thieves, our worldly Clerks wolen cost and
 travele, and live and die In his *Dialogue* he ^{Lib. IV. c.}
 disputes against the papal Indulgencies, and that;^{2.}
 Antichristian Power which the Popes claim to
 themselves; a Power, as he describes it, ' of
 ' making new Laws, and willing the whole
 ' Church militant, under pain of the most grie-
 ' vous

'vous Censure to believe them; so that wh
'ever he has defined in them shall stand as
'Gospel of Christ.'

add. p. p. 399.

Of Clerk's
Possessors.
MS. c. 27.

For this his speaking the Truth, Dr. Wick
soon met with a great deal of Trouble and V
Of Clerk's tion. Of this he often complains. If the
Possessors. any, saith he, that draw the Clergy to Plea
MS. c. 27. and Debetion, and reprove their Pride and
porrifie, he shall be cleped hypocrite, Deser
er of holy Church, &c. Our worldly Cle
menptenen their worldly Life by hypocrite
false Excusations, and false expounding
holy Writ, and hard Persecution of
Priests that prechen CHRIST's Meekness,
wilful Poverty, and ghostly Business,
* follow. witnessen that Prelates shulden * live C
in these three especiall. For these poor Pri
ben slander'd for hereticks, cursed and pish
withouten Answer, forasmuch as they live
for CHRIST's Life, and Teaching and Ma
tenance of the King's Regalie, and Po
secular Lords, and saving of Christen
Souls agens Antichrist's Traiterie, and
porrifie of his welward Disciples, that en
nypm and destroien holy Church.

Great Sen
tence of Curle
expounded.
MS. c. 1,

For not only did Dr. Wickliffe shew him
strenuous Defender of the King's Regalie,
the Power of the temporal Lords, in Oppos
to the papal Usurpations; but he very freely
proved the Corruptions that at that time preva
among all Sorts and Conditions of People,
especially among the Prelates and inferiour Cle
Trial. fol. 70. It was an Observation of his, 'That the Ab
'nation of Desolation has its Beginning from a per
'Clergy, as Comfort arises from a converted Cle
In the first Place therefore, he reproves their Pi
Of Prelates. and Covetousness. Prelates, says he, are
MS. c. 1. instead of Apostles, and seyn that they li
CHRIST, and his Apostles, in manner of
ving: They owen to be most meke of
ot

other, and most busp and studying and Ibid. c. 40.
 teching of holy writ, and Ensample of
 all good manner of Life, both to Cristen
 Men and to hethen. But they ben so choak-
 ed with talow of worldly Goods, and Oc-
 cupation abouten them, that they may not
 reache the Gospel, and warne the People
 of the Devil's Deceits. Prelates maken them Ibid. c. 19.
 selves most unable to keep the Gospel of
 CHRIST, by their great Busyness abouten ro-
 ten Goods, and by Pomp and Boast of this
 World, for they ben most busp of all Men in the
 World to getten worldly Goods by Purchase,
 and to holden them by false Plea. O Lord, Ibid. c. 3.
 what Token of Weaknes, and forsaking of
 worldly Riches is this? A Prelate, as an
 Abbot or a Priour that is dead to the World,
 and Pride and Vanitie thereof to ride with
 fourscore Hovse, with Harnes of Silver and
 Gold, and many ragged and sittred Squires,
 and other Men swering heart, and Bones,
 and Hails, and other Members of CHRIST:
 And to spend with Carls and Barons, and
 their poo? Tenants, both Thousand Marcs
 and Pounds, to merpntene a false Plea of the
 World, and forhare Men of their Right. On
 the same Account he reproves them for discrep- Ibid. c. 9.
 ping poo? Men of their Alms, and by false
 Pardon, making Men to geve their nedp
 Likode to their Cathedral Churches that have
 no need, and making the poo? Men, to hope of
 more Thank of God's Mercy to don their
 Alms to rich Houses, and rich Men more than
 to don it to their poo? Neighbours that ben
 bedyd, feeble, and crooked, and blind, and
 therewith have nought of their own: And
 blames less Curates that they forsaken holy
 Life, and true preching of CHRIST and his
 Apostles, for Busyness and Worship of the
 World.

The

The Clergy thus applying themselves to the Things of this World, and neglecting the proper Business of their Function, we may well conceive conducted not a little to that Ignorance and Barbarity, which at this time, in a manner, overwhelmed their Order. By a Council held at *Oxford*, *Lyndwood*, de off. Ar. 1222, It was provided that the Archdeacons, in their Visitations, should 'see that the Clergy knew how to pronounce aright the Form of Baptism, and say the Words of Consecration in Charge, ' the Canon of the Mass,' which at that time were to be said in *Latin*, and are, at this Day, in the *Romish* Missal pointed, that the Priests may not mispronounce them. Dr. *Wicliffe* assures us, that in his Time there were many unable Curates that kunnen not the Ten Commandments, ne read their Sauter, ne understood a Verse of it. Nay, that it was then notorious that too many of even the Prelates were Sinners, in their being ignorant of the Law of God, And that the Freres supplied, for the Bishops, the Office of Preaching, which they did in so false and sophistical a manner, that the Church was deceived instead of being edified. The *Romish* Church, ever since its Apostacy, has taken most effectual Care not to be reckoned a *preaching Church*. And if therefore there be any Truth in the Observation, that a *preaching Church cannot stand*, she has not at all contributed this Way to her Fall. ' If her People went to Mass on *Sundays* and Holy-Days, ' eat no Flesh on *Fridays* and other Fasting Days; ' confessed and communicated at *Easter*, and paid ' their Church Dues, all was well.' Of this Dr. *Wicliffe* was very sensible, and therefore he reprov'd the Prelates and Curates for that they preach en not CHRIST's Gospel in Word and Deed, by which Chyisten Men shulden live holy Life in Charite; that tho' they taken the Charge and Office to lead the People by so perilous Ways

Lyndwood, de off. Ar. 1222, It was provided that the Archdeacons, in their Visitations, should 'see that the Clergy

A. Bishop ' knew how to pronounce aright the Form of Wake's Visita. ' Baptism, and say the Words of Consecration in Charge, ' the Canon of the Mass,' which at that time were to be said in *Latin*, and are, at this Day, in the *Romish* Missal pointed, that the Priests may not mispronounce them. Dr. *Wicliffe* assures us, that in his Time there were many unable Curates that kunnen not the Ten Commandments, ne read their Sauter, ne understood a Verse of it. Nay, that it was then notorious that too many of even the Prelates were Sinners, in their being ignorant of the Law of God, And that the Freres supplied, for the Bishops, the Office of Preaching, which they did in so false and sophistical a manner, that the Church was deceived instead of being edified. The *Romish* Church, ever since its Apostacy, has taken most effectual Care not to be reckoned a *preaching Church*. And if therefore there be any Truth in the Observation, that a *preaching Church cannot stand*, she has not at all contributed this Way to her Fall. ' If her People went to Mass on *Sundays* and Holy-Days, ' eat no Flesh on *Fridays* and other Fasting Days; ' confessed and communicated at *Easter*, and paid ' their Church Dues, all was well.' Of this Dr. *Wicliffe* was very sensible, and therefore he reprov'd the Prelates and Curates for that they preach en not CHRIST's Gospel in Word and Deed, by which Chyisten Men shulden live holy Life in Charite; that tho' they taken the Charge and Office to lead the People by so perilous Ways

Great Sentence of Curse expounded. MS. c. 3. 16. Trials. fol. 66. 72.

A. Bishop Wake's Visitation Charge, 1706.

Of Prelates. MS. c. 3. 40.

Ways and Enemies by true preaching of the Gospel, and Example of their own holy Life: Yet they suffer Christian Souls be strangled with Molasses of Hell thorough their Dumbness, and occupying about the World.—— And to fulfil the Fends Cruelty, pursuen and curten if any poor Priest wole preche freely CHRIST's Gospel, and deliver Christen Souls out of the Fend's Bonds, and leaden them the right Way to Heaven. So agen he complains, that when the Prelate or Curate is charged of GOD upon pain of his own Dainnation to teche the Gospel and Commandments of GOD to all his * Sugets, and therewith cannot teche thus, or may not for worldly Busynesse, or wole not for Idleness or Negligence, then they lett other to preche freely the Gospel and save Mens Souls, but then they senden other that tellen Fables, and Chronicles, and robben the People by false beggings, and dare not tell them their great Sins and Abominations, for fear of † lesen winning or Friendship. † losing.

To justify this Neglect of Preaching it was then said, that Men shulden cesse of preaching and given to holy Prayers and Contemplation, for that helpeth more Christen Men and is Better. To this Dr. Wickffe replied that true Men seyn boldly that true Preching is better than praying by Mouth, yea tho' it come of Heart, and cleue Devotion; and it edifieth more the People, and therefore CHRIST commanded specially the Apostles, and Disciples to preche the Gospel, and not to close them in Cloisters, ne Churches, ne Stoves to pray thus. And therefore Isaiah said, Woe is to me for I was still. And Paul seith, Woe is to me if I preche not the Gospel. And GOD to the Prophet, If he shew not to the Sinful his Sins he shall be damned therefore.—— Thus Preching is † alwayes best; nerhles debout Prayer of Men † always.

agent Charity for Priests to pray evermore, and no Time to preach, Arh CHRIS T chargeth Priests more for to preach the Gospel than to saye Masse or Matins. — And thus seith Paul, that GOD sent him for to preach the Gospel, and not to Christen Men. Dr. *Wicliffe* concludes thus: Lord! what Charity is it

* knowing.

to a * kunning Man to chese his own Contemplation in Rest, and suffer other Men to go to Hell for boking of GOD's Hells, when he may lightly teche them, and gett more Thank of GOD in little Tyching than by long Time in such Prayers. Therefore Priests shullen study holy Writt, and kepe it in their own Life, and teche it other Men truly and freely, and that is best and most Charity; and in certain Times pray devoutly, and have Sorow for their Sins, and other Mens. And then they shullen be as the Firmament over little Stars, in comparison of other Saints in Heaben. GOD bring us all to that glorious Bliss for his endless Mercy.

Mr. *Whar-* But as it is very justly observed, That 'it is
ton Preface ' the usual Fate of the Opposers of inveterate
 to Bishop *Pe-* Evils seldom to escape the Persecution, but
reck's Treas- ' never the Hatred of those who are engaged
 ure, &c. ' both by Zeal and Interest in the Continu-
 ' ance of those Evils.' So Dr. *Wicliffe* sufficient-
 ly experienced the Hatred and Persecution of
 those whom he endeavoured to reform.

It seems as if about this Time when Dr. *Wicliffe* returned from his Embassy, he had the Rectory of *Lutterworth*, in the Diocese of *Lincoln*, given him by the King. The Time of his Admission does not indeed appear in the Registers, which may be imputed to this, that he being by the Council of *Constance* condemned

condemned as an Heretick, his Name was left out in transcribing the Registers and other publick A&ts that they might not be defiled with it. However this be, its not improbable that his having this Rectory given him served to sharpen the Malice of his Adversaries, who no doubt were moved with Envy to see a Man whom they counted an Enemy to the Church, and a false Brother, thus promoted by the Royal Favour. But of this more in the next Chapter.





C H A P. IV.

Dr. Wicliffe is complained of to the Pope, XIX Articles are objected to him: The Pope sends his Bulls to the Archbishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wicliffe, and to the University of Oxford, and writes a Letter to the King. Dr. Wicliffe appears before the Pope's Delegates at St. Paul's, London; that Court breaks up in Confusion, and meets again at Lamhith. Pope Gregory dies. A Schism at Rome. Dr. Wicliffe falls sick and recovers.

DR. *Wicliffe*, by his being thus impartial in his Endeavours to reform a corrupt Age, made himself a great many Enemies, who accordingly waited for an Opportunity to avenge themselves of him. As soon as ever therefore he began in his publick Lectures to oppose the papal Powers and Usurpations, and to defend the Royal Supremacy, he was complained of to the Pope, to whom his Adversaries, who most probably were the Religious, sent XIX Articles, inclosed in a Letter, extracted from Dr. *Wicliffe's* publick Lectures and Sermons. This seems to have been done the latter end of this Year, for the Pope's Bulls bear Date the Beginning of the next. The Articles objected to Dr. *Wicliffe* are as follows.

Coll. N^o. 15. ' I. All Mankind that have been since CHRIST
' have not Power simply to ordain, that *Peter* and
' all his Family should have political Domi-
' nion over the World.

' II. GOD

‘ II. G O D cannot give to Man for himself and
‘ his Heirs Civil Dominion for a Perpetuity.

‘ III. Charters of humane Invention concern-
‘ ing a perpetual Inheritance hereafter, are impos-
‘ sible.

‘ IV. Every one that is finally justified, hath
‘ not only a Right to, but in Fact enjoys all the
‘ Things of G O D.

‘ V. Man can only ministerially give to his na-
‘ tural Child, or to a Child of Imitation in the
‘ School of C H R I S T, temporal or eternal Do-
‘ minion.

*These Five Articles seem intended against the
temporal Dominions of the Popes, and to shew
that the Emperors Grants of them may be resu-
med: And that St. Peter and his Successors have
no Power given them of civil or political Domini-
on. This was what the Popes claimed, and ex-
tended it so far as to assert a Right of Superiority
over the Princes of this World, and of depriving
them of their Kingdoms whenever they thought
fit.*

‘ VI. If G O D is, temporal Lords may lawfulness
‘ ly and meritoriously take away the Goods of
‘ Fortune from a delinquent Church.

‘ VII. Whether the Church be in such a State
‘ or not is not my Business to examine, but the
‘ Business of temporal Lords, who, if they find it
‘ in such a State, are to act boldly, and on the
‘ Penalty of Damnation to take away its Tempo-
‘ ralities.

*In these Two Articles the Regale is asserted, in
Opposition to the papal Pretensions of an ecclesi-
astical*

astical Liberty, or an Exemption of the Persons of the Clergy and the Goods of the Church from the Civil Powers.

‘ VIII. We know that it is impossible that the
‘ Vicar of CHRIST should purely by his Bulls;
‘ or by them with the Will and Consent of him-
‘ self; and his College of Cardinals, qualify or
‘ disqualify any one.

‘ IX. It is not possible for a Man to be excom-
‘ municated, unless he be first and principally ex-
‘ communicated by himself.

‘ X. No body is excommunicated, suspended
‘ or tormented with other Censures, so that he
‘ is the worse for it, unless it be in the Cause of
‘ GOD.

‘ XI. Cursing or Excommunication dos not bind
‘ simply, but only so far as it is denounced against
‘ an Adversary of the Law of CHRIST.

‘ XII. CHRIST has given to his Disciples no
‘ Example of a Power to excommunicate Sub-
‘ jects, principally for their denying them tempo-
‘ ral Things, but has rather given them an Exam-
‘ ple to the contrary.

‘ XIII. The Disciples of CHRIST have no
‘ Power forcible to exact temporal Things by
‘ Censures.

‘ XIV. It is not possible even for the absolute
‘ Power of GOD, that if the Pope or any other
‘ pretend that he binds or looses at any Rate, that
‘ he dos therefore actually bind and loose.

‘ XV. We ought to believe that then only dos
‘ the Pope, &c. bind or loose, when he conforms
‘ himself to the Law of CHRIST.

‘ XVI.

‘XVI. This ought to be universally believed,
 ‘ that every Priest rightly ordained has a Power
 ‘ of administering every one of the Sacraments, and
 ‘ by consequence of absolving every contrite Per-
 ‘ son from any Sin.

These *Nine* Articles relate to what is called the *Power of the Keys*, which Dr. *Wicliffe* affirms to be only conditional, upon a Supposition of the Person’s being either an Adversary of the Law of CHRIST, or conforming himself to it: Whereas the Pope maintained that he had a *Power of remitting or retaining the Sins of this or that individual Person* absolutely: That he could purely by his Bulls qualify or disqualify any one: That Men were the worse for his Excommunication tho’ they were not excommunicated by themselves, their own wicked Lives, or in the Cause of God: That his Cursing or Excommunication bound *simply* or *absolutely*, and that if he bound or loosed at any Rate he did actually bind and loose. The *twelfth* and *thirteenth* Articles are against the Abuse of ecclesiastical Censures by applying them to temporal Things. Which was then very usual with the Clergy, who made use of Excommunication to oblige People who were backward in paying to pay them their Tithes and Offerings. The *sixteenth* Article is in Opposition to the papal Indulgences, and the Pope’s reserving to himself, for the sake of worldly Lucre, the giving Absolution in some special Cases.

‘XVII. It is lawful for Kings to take away the
 ‘ Temporalities from Ecclesiasticks who habitually
 ‘ abuse them.

‘XVIII. Whether temporal Lords, or holy
 ‘ Popes, or Saints, or the Head of the Church,
 ‘ which is CHRIST, have endowed the Church
 ‘ with the Goods of Fortune or of Grace, and
 E 4 have

... away its
... on
... the Endow-
... for a

... Nature with
... to Kings and
... and Man-
... are habitually
... of Pride and
... of the Condition
... at first.

... yes, even the Pope of
... by Subjects, and
... be accused or im-

... thus represented by
... People may, at their
... Princes when they do

... and received these Articles
... Dr. *Wickiffe* for assert-
... Bulls, dated all
... *Sudbury* Archbishop
... *Courtney* Bishop of *Lon-*
... to examine into the Mat-
... to the King himself,
... of *Oxford*. In the *first*
... and Bishop of *London*,
... is plain that in that ve-
... to produce Men endu-
... of the Scriptures,
... of the Ortho-
... those who by their
... men, who are cloth-
... that the latent Mori-
... of the Enemies are per-
... at a great Distance,
... in *England*: That
... he

‘ he had heard with a great deal of Concern,
 ‘ by the Information of several very worthy
 ‘ to be credited, that *John Wycliffe* Rector of
 ‘ *Lutterworth* in the Diocesse of *Lincoln*, and Pro-
 ‘ fessor of Divinity, he wished he was not a Ma-
 ‘ ster of Errors, had rashly proceeded to that de-
 ‘ testable Degree of Madnefs, as not to be afraid
 ‘ to assert, dogmatize, and publickly to preach
 ‘ such Propositions as are erroneous and false, con-
 ‘ trary to the Faith, and threatening to subvert and
 ‘ weaken the Estate of the whole Church. He
 ‘ therefore requires them privately to inform them-
 ‘ selves whether or no he did teach such Conclu-
 ‘ sions as were in the Schedule he had sent them
 ‘ inclosed in his Bull ; and if they found that he
 ‘ did so, that they should cause the said *John*
 ‘ *Wycliffe* to be apprehended by his Authority,
 ‘ and laid in Goal ; and that they should endea-
 ‘ vour to get his Confession concerning the said Pro-
 ‘ positions and Conclusions ; and the Confession, and
 ‘ whatever the said *John* shall say or write by way
 ‘ of Induction or Proof of the same Propositions,
 ‘ and whatsoever else they should do in the Premis-
 ‘ ses, they should transmit to him by a faithful
 ‘ Messenger, sealed with their own Seals, and dis-
 ‘ closed to no body ; and that they should keep the
 ‘ said *John* in sure Custody, untill they received
 ‘ his further Commands touching this Matter.

In a *second* Bull to the same venerable Persons, *Coll. N^o. 11.*
 the Pope orders them that ‘ in case they cannot
 ‘ apprehend the said *John Wycliffe*, and put him
 ‘ in Prison, they should fix a Citation in such pub-
 ‘ lick Places as were most likely to convey the
 ‘ Knowledge of it to the said *Wycliffe*, for his per-
 ‘ sonally appearing before the Pope within *three*
 ‘ Months, to be reckoned from the Day of the
 ‘ Date of the Citation.’

In a *third* Bull of the same Date, to the same *Coll. N^o. 10.*
 Persons, the Pope commands them ‘ to cause King
 ‘ *Edward*, and the Sons and Kindred of the said
 ‘ King,

‘ King, the Princes of *Aquitain* and *Wales*, and
 ‘ others of the *English* Nobility, and the King’s
 ‘ Counsellors, to be fully instructed by themselves
 ‘ and other Doctors, and Men skilled in the sacred
 ‘ Letters who are not defiled with these Errors,
 ‘ but are sincere and fervent in the Faith; and
 ‘ that it be shewn to them that these Conclusions
 ‘ are not only erroneous with respect to the Faith,
 ‘ but that they infer an utter Destruction of all
 ‘ Policy or Government; and that they straitly
 ‘ require them, that for the Extirpation of so
 ‘ great Errors they would effectually contribute
 ‘ their Favour and Assistance.’

**K. Edm. III.* The Pope likewise wrote to the * King himself to
 desire he would afford the Patronage of his Favour
 and Assistance to the aforesaid Bishops in the Pro-
Coll. N^o. 13. secution of *Wickliffe*. ‘ He begins with commend-

*Sacra pa-
 gina clarita-
 te coruscum
 consuevit.*

‘ ing the Kingdom over which his Majesty ruled,
 ‘ as glorious in Power and Riches, but more il-
 ‘ lustrious for the Piety of its Faith, and for its
 ‘ using to shine with the Brightness of the sacred
 ‘ Page: Then he tells his Majesty that with great
 ‘ Bitterness of Heart he had understood by the In-
 ‘ timation of Men worthy of Credit, that *John*
 ‘ *de Wickliffe* Rector of the Church of *Lutterworth*
 ‘ in the Diocese of *Lincoln*, Professor of Divinity,
 ‘ had broach’d Opinions full of Errors, and con-
 ‘ taining manifest Heresy, some of which seem’d
 ‘ to be the same with those of *Marcillus de Pa-*
 ‘ *dua* of condemned Memory, and *John de Gandus*
 ‘ who stands condemned by Pope *John XXII* of
 ‘ happy Memory: And that therefore he being wil-
 ‘ ling not to overlook so great an Evil, had com-
 ‘ missioned his venerable Brethren the Archbishop
 ‘ of *Canterbury*, &c. to prosecute the said *John*
 ‘ *Wickliffe*: And since in such a Prosecution they
 ‘ would need the Favour and Assistance of his
 ‘ Highness, he therefore earnestly prays him that
 ‘ for the Reverence he bore to God, to the Faith,
 ‘ and to the Apostolick See, he would grant them
 ‘ his Favour and Protection.’ At

At the same time a Bull of the very same Date with the former was dispatched to the University of Oxford, and sent by a particular Messenger one Edmund Stafford: In which the Pope tells them that ' he is obliged to admire and lament that ' thro' a sort of Sloth and Laziness they permit ' Tares to spring up among the pure Wheat of the ' glorious Field of their University, and, which ' is more pernicious, even to grow ripe, without ' applying any Care to † root them out: That he ' was the more sensibly tormented, for that the Increase of these Tares was perceived at Rome before it was taken any Notice of in England, ' where yet the Remedy ought to be applied: That ' he had been informed that John de Wickliffe, &c. ' had broken out into that detestable Madness, as ' even in the Kingdom of England, glorious for ' its Power and Wealth, but more glorious for its illustrious Faith and Piety, &c. to dogmatize and ' preach publickly some Propositions that are erroneous and false, and favouring of heretical Pravity. and which also tend to subvert the State of the ' whole Church, and even the Civil Government: He ' therefore strictly commands the University in virtue of their Obedience to the holy See, and under the Penalty of being deprived of all Graces, ' Indulgences and Priviledges granted to them and the University by the said See, That for the future they suffer none to teach any of the said ' Conclusions: And that they take or cause to be taken by his [the Pope's] Authority, the said John ' Wickliffe, and deliver him up in safe Custody to the Arch-Bishop of Canterbury and Bishop of London, or either of them, and that they should

† The Pope seems to have forgot our B. Saviour's Advice Matt. xiii. 28, 29. The Servants said unto him, Wilt thou then that we go and gather them [the Tares] up? But he said Nay: Lest while ye gather up the Tares, ye root up also the Wheat with them. Let both grow together until the Harvest.

† take

‘ take the same Course with those that opposed
 ‘ the Execution of this Bull, or who were defiled
 ‘ with these Errors.’

Walsingham
Hist. Angli.
 p. 205, 209.

This Bull, it seems, was far enough from being any way acceptable to the University. When they first heard of the Reason of the coming of the Pope’s Nuntio who brought this Bull to them a few Days before *Christmas*, the Heads continued for some time uncertain whether they should receive the Bull with Honour, or wholly reject it with Disgrace. And accordingly when they had received it, the Commands contained in it were obeyed very coldly, and with very little Devotion.

Before these Bulls reached *England*, which they seem not to have done till *November* this Year

† He died 1377, King † *Edward* was dead; however, the Arch-Bishop and Bishop of *London* proceeded to execute the Pope’s Bulls; and not being able to get Dr. *Wicliffe* delivered up to them by the University of *Oxford* who plainly favoured and pro-

June 21.
 1377.

tested him, they issued out their Mandate to the Chancellor of the University of *Oxford*, and Diocese of *Lincoln* in which *Wicliffe* was beneficed,

Le Neve’s who at this time was *Adam de Toneuorth*, or his Deputy; in which they recited the Tenor of the Pope’s Bull mentioned before, of which they sent him a Copy, and ‘ enjoined him in all Things to ‘ execute it diligently and faithfully. They likewise commanded him to call to his Assistance ‘ such Divines as were skilful and orthodox to inform himself privately of the asserting the Conclusions sent to them by the Pope, of which they ‘ gave him a Copy, and to certify to them in their Letters sealed with the University Seal, what ‘ they found and thought of them. Moreover, ‘ they commanded him to cite or cause to be cited peremptorily *John Wicliffe* to appear personally ‘ before them in the Church of *St. Paul’s, London*, the thirtieth Court-Day after the Date of ‘ this Citation, which was *Thursday* the 19th of ‘ *February*.’

Before

Before this Day came, K. *Richard II's* first Cotton's
 Parliament met at *Westminster* on the 13th of Abri. p. 144.
October. Here it was debated, 'whether the MS. in Hy-
 Kingdom of *England* on an imminent Necessity peroo. Bodl.
 of its own Defence, may lawfully detain the Nº. 163.
 Treasure of the Kingdom, that it be not carried
 out of the Land, altho' the Lord Pope requires
 its being carried out on the pain of Censures,
 and by vertue of the Obedience due to him.
 The Resolution of this Doubt was referr'd by the Fox's Acts
 King and Parliament to Dr. *Wicliffe*, who answered and Monu-
 that it was lawful, and undertook to prove it so by ments, Vol I.
 the Principles of the Law of CHRIST. p. 584.

In this Parliament many Petitions were made Cotton's A-
 by the Commons to the King in relation to the bridgment p.
 Pope's Collector, the Farmers of Aliens Benefices, 16c, 162.
&c. by which they say this Kingdom was every
 Year drain'd of its Treasure. They therefore pray
 the King, that 'the Pope's Collector be willed to
 gather no longer the first Fruits of Benefices with-
 in this Realm, his doing so being a very Novel-
 ty, and that no other Person do any longer pay
 them: That no Man do procure any Benefice
 by Provision from *Rome*, upon pain to be put out
 of the King's Protection; That no *English-Man*
 do take to farm of any Alien, any ecclesiastical
 Benefice or Prebend on the like Pain: On which
 Occasion they observe, that the *French* alone
 had 6000 Pounds Yearly of such Livings in *En-*
gland: They further pray Remedy against the
 Pope's Reservations to Dignities elective, the
 same being done against the Treaty of the Pope
 taken with K. *Edward III*; and that all Aliens,
 as well religious as others, do by *Candlemas* next
 avoid the Realm, and that all their Lands and
 Goods during the War, may be employed there-
 to for divers Causes declared in their Bill.'

Dr. *Wicliffe*, as is very probable, having Notice
 given him by the Heads of the University of his
 Danger, and the Tenor of the Pope's Bull, thought
 himself

himself obliged to provide for his own Safety, and accordingly put himself under the Protection of *John Duke of Lancaster*, to whom he had been long known, and who had conceived a very good Opinion of him for his Learning and Integrity. With him he seems to have been, when he was cited to appear before the Pope's Delegates. It has been said that the Duke being apprehensive that *Dr. Wickliffe* being single and alone would be discouraged by the Greatness of the Appearance at *St. Paul's*, ordered a Bachellour of Divinity of every one of the *Four Orders* of Friars to be joined with him for his Assistance : But this seems very improbable. *Dr. Wickliffe*, by his detecting their Frauds, Superstitions, and Wickednesses, having made them all his Enemies. And it is not therefore very likely that any of the Friars would be engaged in the Defence of a Man whom they would have been glad to have seen ruined. However this be, It is certain that the Duke himself, together with the Lord *Henry Beaufort*, Earl Marshal, accompanied *Dr. Wickliffe* to *St. Paul's* on the Day fix'd for his Appearance. There being a vast Concourse of People about the Church, *Dr. Wickliffe* could not get through the Crowd to the Place where the Court sat. Upon which the Earl Marshal going first made Use of his Authority to disperse the People and make way for him. But notwithstanding, great was the Greatness of the Throng, that it was not without great Difficulty that the two Lords and *Dr. Wickliffe* could pass thro' it; and this therefore making some Sir, Bishop † *Courtney* not being well pleased to see *Dr. Wickliffe* so honourably attended

† *Arch. Sadbury* seems not to have been so great a Foe to the popal Power and Superstitions as this *Arch. Sadbury*. The *Monkish Writer* of his Life tells us that this *Arch. Sadbury*, being at *Canterbury*, overtaken some going thither in Pilgrimage to *Thomas a Becket's Shrine*, and told them that the plenary

tended told the Earl *Marshal* that ' if he had known
 ' beforehand what Maistries he would have kept in
 ' the Church, he would have stop'd him out from
 ' coming there.' The Duke of *Lancaster* resenting
 such threatening Language, since they had made no
 more Stir than was necessary to get through the
 Croud, answered the Bishop, That ' he would
 ' keep such Maistry there tho' he said nay.' At
 last after much struggling they came to *Our Ladies*
 Chappel, where the Arch-Bishop and Bishop of
London were sitting, together with some other
 Bishops, and some Dukes and Barons, who were
 there to hear the Tryal. Dr. *Wickliffe*, according
 to Custom, stood before the Commissioners as one
 cited to appear there to hear what Things they
 had to lay to his Charge. But the Earl Marshal
 out of Tenderness for Dr. *Wickliffe*, and having but
 little Regard to a Court which owed all its Authority
 to a Foreign Power, bid him sit down, telling
 him ' he had many Things to answer to, and there-
 ' fore had need of a soft Seat' to rest him upon du-
 ring so tedious an Attendance. The Bishop of
London hearing that, answered, ' he should not sit
 ' there; for, *says he*, it is neither according to
 ' Law or Reason, that he who was cited here to
 ' answer before his Ordinary [the Lord Pope]
 ' should sit downe during the time of his Answer.'
 On which many angry Words passed betwixt the
 Bishop and the Earl Marshal. The Duke of *Lan-*
caster took the Earl Marshal's Part, and told the
 Bishop that ' the Earl Marshal's Motion was but
 ' reasonable, and that as for him who was grown so
 ' proud and arrogant, he would bring down the

plenary Indulgence they expected at Canterbury was of no Use
 or Value. On which a Kentish Knight in the Company being
 very angry at the Arch-Bishop's being so very injurious to the
 glorious Martyr, told him he should for this Crime of his die
 an unnatural Death, as he did, being beheaded in the Insur-
 rection of the Boers. *Anglia sacra*. Vol. I. p. 49, 50.

' Pride

‘Pride not only of him, but of all the Prelacy of
‘*England*.’ And to one who sat by him he said
softly, that ‘rather than take what the Bishop said
‘at his Hands, he would pluck him by the Hair
‘of his Head out of the Church.’ These last
Words were not, it seems, whispered so closely,
but that some of the Standers by overheard them,
who being enraged to see the Bishop thus roughly
treated in his own Cathedral, declared aloud,
they would rather lose their Lives than suffer the
Bishop to be thus threatened and contemptuously
used. This occasioned the Assembly to grow very
tumultuous and disorderly, so that the Court was
forced to break up without doing any thing.

A. D. 1378. In † *June* following the Delegates sat again for
 † this is un- the Execution of their Commission, in the Arch-
 certain. Bishop's Chappel at *Lambeth*, where, its said, Dr.

Walsingham. *Wicliffe* appeared agen, being, I suppose, a second
Ham, Histo. time cited : But that not only the *London* Citizens,
Anglia p. but the Mob presumed to force themselves into
205. the Chappel, and to speak in Dr. *Wicliffe's* behalf,
to the great Terror of the Delegates: And that
the Queen Mother sent Sir *Lewis Clifford* to them,
to forbid them to proceed to any definitive Sen-
tence against him. With which Message the De-
legates are said to have been very much confound-
ed, ' At the Wind of a Reed shaken, says the Hi-
' storian, their Speech became as soft as Oil, to
' the publick Loss of their own Dignity and the
' Damage of the whole Church. They were struck
' with such a Dread that you would think them to
' be as a Man that heareth not, and in whose
' Mouth are no Reproofs.'

At this *second* Meeting of the Pope's Delegates Dr. *Wicliffe* is said to have delivered a * *Papet* in which he explained the several Conclusions with

answer to Objections
* Bale calls this Paper An Address to the King's Parliament, as if it was offered to the Parliament that sat Apr. 25 this Year, by way of Appeal to them, from the Delegates.

which

was charged; but that it was no way
to the Delegates, who therefore com-
m no more to repeat such Propositions,
the Schools or in his Sermons, on account
ing Offence to the Laity. The Paper
purpose following.

of all, I publicly protest, as I have often *Walsingham*
at other times, that I will and purpose *Hist. Anglia.*
the Bottom of my Heart, by the Grace of *p. 206, 207,*
to be a sincere Christian, and as long as I *208.*
Breath, to profess and defend the Law of
his t so far as I am able. And if thro' Ig-
nace or any other Cause, I shall fail herein, I
Pardon of GOD, and do now from hence-
forth revoke and retract it, humbly submitting my
self to the Correction of holy Mother Church.
And as for the Opinion of Children or weak
People concerning the Faith which I have taught
in the Schools and elsewhere, and which by those
who are more than Children has been conveyed
beyond Sea, even to the Court of *Rome*, that
Christians may not be scandalized on my Ac-
count, I am willing to set down my Sense in
Writing, since I am prosecuted for the same.
Which Opinion I am willing to defend even un-
to Death, as I believe all Christians ought to do,
and especially the Pope of *Rome*, and the rest of
the Priests of the Church. I understand the
Conclusions according to the Sense of Scripture
and the holy Doctors, and the manner of speak-
ing used by them; which Sense I am ready to
explain, and if it be proved that the Conclusi-
ons are contrary to the Faith, I am willing very
readily to retract them.

The First Conclusion is, That all Mankind be-
fore CHRIST's coming have not Power simply or
absolutely to ordain that Peter and all his Succes-
sors should rule over the World politically for ever.
And it is plain that it is not in the Power of
Men to hinder the coming of CHRIST to the

F

last

I.

‘ last Judgment which we are bound to believe ac-
 ‘ cording to that Article of the Creed, *from thence*
 ‘ *he shall come to judge the Living and the Dead.*
 ‘ For after that, according to the Faith delivered
 ‘ in Scripture, all human Politie will be at an End.
 ‘ But I understand that political Dominion, or ci-
 ‘ vil secular Government, dos pertain to the Laity,
 ‘ who are actually living, whilst they are absent
 ‘ from the Lord: For of such a political Domini-
 ‘ on do the Philosophers speak. And altho’ it be
 ‘ stiled periodical, and sometimes *perpetual*, [or
 ‘ for ever;] yet because in the Holy Scripture, in
 ‘ the Use of the Church, and in the Writings of
 ‘ the Philosophers, *perpetuum* is plainly used com-
 ‘ monly in the same Sense as *eternal*; I afterwards
 ‘ suppose that Term to be used or taken in that
 ‘ more famous Signification; for thus the Church
 ‘ sings, *Glory be to GOD the Father, and to his*
 ‘ *only Son with the Holy Spirit the Comforter, both*
 ‘ *now and for ever [in perpetuum.]* And then the
 ‘ Conclusion immediately follows on the Principles
 ‘ of Faith; since it is not in the Power of Men to
 ‘ appoint the Pilgrimage of the Church to be
 ‘ without End.

II.

‘ II. GOD cannot give *Civil Dominion* to any
 ‘ Man for himself and his Heirs for ever; in per-
 ‘ petuum. By *Civil Dominion* I mean the same
 ‘ that I meant above by *political Dominion*, and by
 ‘ *perpetual* or *for ever* the same that I did before, as
 ‘ the Scripture understands the perpetual or ever-
 ‘ lasting Habitations in the State of Blessedness.
 ‘ I said therefore *First*, that GOD of his ordinary
 ‘ Power, cannot give Man *Civil Dominion* for
 ‘ ever. I said *Secondly*, that it seems probable
 ‘ that GOD of his absolute Power cannot give
 ‘ Man such a Dominion, *in perpetuum*, for ever;
 ‘ because he cannot, as it seems, alway imprison
 ‘ his Spouse on the Way, nor always defer the ul-
 ‘ timate Completion of her Happiness.

‘ III. Chart-

‘ III. *Charters of humane Invention concerning Civil Inheritance for ever are impossible.* This is an incident Truth. For we ought not to † reckon as Catholick all the Charters that are held by an unjust Occupier. But if this be confirmed by the Faith of the Church, there would be an Opportunity given for Charity, and a Liberty to trust in Temporalities, and to petition for them. For as every Truth is necessary, so every Falseness is possible on Supposition, as is plain by the Testimony of Scripture, and of the holy Doctors who speak of the Necessity of Things future.

III.

† catholicare.

‘ IV. * *Every one being or existing in Grace justifying finally, has not only a Right unto, but in Fact hath all the Things of GOD.* Or, *has not only a Right unto the Thing, but for his Time has by Right a Power over all the good Things of GOD.* This is plain from Scripture, *Matt. xxiv.* because the Truth promises this to those Citizens who enter into his Joy; *verily I say unto you, that he shall make him Ruler over all his Goods.* For the Right of the Communion of Saints in their own Country is founded objectively on the Universality of the good Things of GOD.

IV.

‘ V. *A Man can give Dominion to his natural or adopted Son, whether that Dominion be temporal or eternal, ministerially only.* This is plain from hence; that every Man ought to acknowledge himself in all his Works, an humble Minister of GOD, as is evident from Scripture, *Let a Man so account of us as of the Ministers of CHRIST.* Nay CHRIST himself so ministred and taught his principal Apostles so to minister. But in their own Country the Saints will give to their Brethren the Dominion of Goods, as is plain from their acting in the Body, or their Disposal of in-

V.

* *Augustinus* quæ dicit cuncta esse *Iustorum*, aperte refert ad illud tempus, ubi *Hæreditas* erit æternitatis, interim humano jure vivendum est, quod esse dicit in potestate Regum, Hoc Jus, & hanc potestatem qui violant, *Augustinum* non habent auctorem — *Rivetiani Apologetici discussio.* p. 247.

‘ ferious good Things by Nature, according to
 ‘ that of Luke vi. *Good Measure, pressed down and*
 ‘ *shaken together, and running over shall Men give in-*
 ‘ *to your Bosom.*

VI.

‘ VI. If GOD is, temporal Lords may lawfully
 ‘ and meritoriously take away the Goods of Fortune
 ‘ from a delinquent Church. That Conclusion is cor-
 ‘ relative with the first Article of the Creed, *I be-*
 ‘ *lieve in GOD the Father ALMIGHTY.* I under-
 ‘ stand the Word *may* as the Scriptures do, which
 ‘ grant that GOD *may* of Stones raise up Children
 ‘ unto Abraham; for otherwise all Christian Prin-
 ‘ ces should be Hereticks. For the first Conclusi-
 ‘ on the Argument is thus formed. If GOD is,
 ‘ He is Almighty; and if so, He *may* prescribe to
 ‘ temporal Lords to take away the Goods of For-
 ‘ tune from a delinquent Church; and if he does
 ‘ thus prescribe to them, they *may* lawfully so take
 ‘ them away. *Ergo.* From whence, in vertue of
 ‘ that Principle, have Christian Princes put in
 ‘ Practice that Opinion. But GOD forbid that
 ‘ from thence it should be believed that it was
 ‘ my meaning that secular Lords may lawfully
 ‘ take them away when and howsoever they please,
 ‘ or by their bare Authority: But that they may
 ‘ only do it by the Authority of the Church in
 ‘ Cases and Form limited by Law.

N. B. *The next Article in the Pope's Schedule is here omitted, and N^o. 8. follows, which is here num-
 bred the VIIth.*

VII.

‘ VII. *We know that it is not possible that the Vi-*
 ‘ *car of CHRIST merely by his Bulls, or by them to-*
 ‘ *gether with his own Will and Consent, and that of*
 ‘ *his College of Cardinals can qualify or disable any*
 ‘ *Man.* This is plain from the Catholick Faith.
 ‘ Since it behoves our Lord in every vicarious
 ‘ Operation to maintain the Primacy. Therefore,
 ‘ as in every qualifying of a Subject, it is first re-
 ‘ quired that the Subject to be qualified be meet
 ‘ and

and worthy ; so in every Disqualification there is first required a Deserving from some Demerit of the Person disqualified, and by Consequence, such a Qualifying or Disqualifying is not made purely by the Ministry of the Vicar of CHRIST, but from above, from elsewhere, or from some other.

VIII. *It is not possible that a Man should be excommunicated to his Damage, unless he be excommunicated first and principally by himself.* This is plain ; since such an Excommunication must be originally founded on the Sin of the Party damaged. From whence *Augustine* in his 21 Sermon on the Words of the Lord ; *Do thou*, says he, *not misuse thy self, and Man shall not get the better of thee.* And to this Day the Faith of the Church sings, *No Adversity shall do us any Hurt, if Iniquity dos not prevail.* Notwithstanding, all Excommunication is to be dreaded on many Accounts, even altho' the Excommunication of the Church be, to the humble Excommunicate, not damnable but wholesome.

VIII.

* IX. *No body ought, except in the Cause of GOD, to excommunicate, suspend, or interdict any one, or to proceed according to any Ecclesiastical Censure by way of Revenge.* This appears from hence ; that every just Cause is the Cause of GOD, to which chiefly Respect ought to be had. Nay a Love for the Excommunicate ought to exceed a Zeal or Desire of Revenge, and an Affection for any temporal Things. Since otherwise even he that excommunicates injures himself. To this Ninth Conclusion we add, That it is agreeable to it, that a Prelate should excommunicate in humane Causes, but principally on this Account because an Injury is done to his GOD. 13. q. c. *inter querelas.*

IX.

* This Conclusion is otherwise expressed in the Pope's *Schedule.*

~~Excommunication~~ *Excommunication* does not bind si-
~~nce it is used against an Adversary~~
~~CHALC. This is plain, since it~~
~~binds absolutely every one that is~~
~~in the Church cannot excommunicate unless it be~~
~~in the presence of or Prevaricating with his~~
~~neighbour.~~ To this *Tenth Conclusion* we add,
 it is consonant to it, that the ecclesiastical
~~power is used against an Adversary of a Mem-~~
~~ber of the Church, notwithstanding it does not~~
~~bind primarily, but secondarily.~~

AL. There is no *Exorcism* granted or *excommunicated* by CHRIST to his *Disciples*, to *excommunicate* a *Sub-ject* for *denying* any *Temporalities*, but *on the contrary*. This is plain from the Faith taught in Scripture, according to which we be- lieve that GOD is to be loved above all Things, and our Neighbour and Enemy more than all the *Temporalities* of this World necessarily; and because the Law of GOD is not contradic- tory to itself.

XI. The Disciples of CHRIST have no Power
 derived by Civil Compulsion Temporalities by Cen-
 sures as is plain from Scripture, Luke xxii. where
 CHRIST forbid his Apostles to reign civilly, or
 to exercise any temporal Dominion. *The Kings*
of the Gentiles, says he, exercise Lordship over
them, but ye shall not be so. And in that Sense it
 is expounded by St. Bernard, St. Chrysostome, and
 other Saints. We add to this *Twelfth Conclusion,*
 that, notwithstanding, Temporalities may be ex-
 ercised by ecclesiastical Censures *accessorie* in vin-
 dication of his G O D.

• **N**ext it is not possible by the absolute Power of
 • God, that if the Pope or any other Christian shall
 • command that he binds or looses at any Rate, therefore
 • he can actually bind or loose The Opposite of
 • this would destroy the whole Catholick Faith.
 • Since it imports no less than Blasphemy to sup-
 • pose any one to usurp such an absolute Power of
 • the

‘ the Lord’s: I add to this *Thirteenth* Conclusion,
 ‘ That I do not intend by that Conclusion to de-
 ‘ rogate from the Power of the Pope, or of any
 ‘ other Prelate of the Church, but do allow that
 ‘ they may, in vertue of the Head, bind and lose.
 ‘ But I understand the denied Conditional as im-
 ‘ possible in this Sense; That it cannot be that
 ‘ the Pope or any other Prelate dos pretend that
 ‘ he binds or loses at any Rate, [or just as he lists]
 ‘ unless he does in Fact so bind and lose, and then
 ‘ he cannot be peccable, or guilty of any Fault.

‘ XIV. *We ought to believe that then only does a* XIV.
 ‘ *Christian Priest bind or lose, when he simply obeys*
 ‘ *the Law of CHRIST:* Because it is not lawful
 ‘ for him to bind or lose but in vertue of that
 ‘ Law, and by Consequence, not unless it be in
 ‘ Conformity to it.

‘ * XV. *This ought to be believed as Catholick, that* XV.
 ‘ *every Priest rightly ordained [according to the*
 ‘ *Law of Grace] hath a Power according to which*
 ‘ *he may minister all the Sacraments secundum speci-*
 ‘ *em, and by Consequence may absolve, him who has*
 ‘ *confessed to him and is contrite, from any Sin.* This
 ‘ is plain from hence, that the priestly Power is not
 ‘ more or less sufficient in its Essence: Notwith-
 ‘ standing, the Powers of inferiour Priests are now
 ‘ reasonably restrained, and at other Times, as in
 ‘ the last Article of Necessity, are relaxed. I add
 ‘ to this *Fifteenth* Conclusion, that, according to
 ‘ the Doctors, every Prelate has a twofold Power,
 ‘ viz. a Power of Order, and a Power of Juris-
 ‘ diction or Government; and that it is as to this
 ‘ last that they are Prelates, as being of a superi-
 ‘ our Majesty and Government.

‘ * XVI. *It is lawful for Kings, in Cases limited* XVI.
 ‘ *by Law, to take away the Temporalities from*

** These Two Conclusions are otherwise expressed in the
 Pope’s Schedule.

... *unusually abuse them.* This is
 ... that temporal Lords ought to
 ... spiritual Alms which bring
 ... of Fortune, than on Alms for
 ... of the Body : That it may hap-
 ... of spiritual Alms to correct
 ... men as damage themselves both in
 ... body, by withholding from them the
 ... The Case the Law puts is this ;
 ... Head or President fails in
 ... them, or that the Faith of the Clerk
 ... corrected, as appears 16. q. 7. *filii.*

XVII. *If the Pope or temporal Lords, or any*
other, have endowed the Church with Tempe-
ration, it is lawful for them to take them away in
their Office, viz. when the doing so is by way of
pleasure to cure or prevent Sins, and that notwith-
standing Excommunication or any other Church Cen-
sure. Since these Donations were not given but
under a Condition implied. This is plain from
hence, that nothing ought to hinder a Man from
doing the principal Works of Charity necessarily ;
and that in every humane Action the Condition
of the Divine good Pleasure is necessary to be
understood, as in the Civil Law, Collationes deco-
rationis. c. 5. in fine collationis 10. We add to this
the same Article ; God forbid that by these
words Occasion should be given to the tempo-
ral Lords to take away the Goods of Fortune
to the Detriment of the Church.

XVIII. *An Ecclesiastick, even the Pope of Rome*
himself may, on some Accounts, be corrected by their
Superiours, and for the Benefit of the Church, be im-
posed by both Clergy and Laity. This is plain
hence, that the Pope himself is capable of

Two Conclusions are otherwise expressed in the
 next Article.

‘ sinning,

' sinning, except the Sin against the Holy Ghost,
 ' as is supposed, saving the Sanctity, Humility,
 ' and Reverence due to so worthy a Father. And
 ' since he is our peccable Brother, or liable to Sin
 ' as well as we, he is subject to the Law of bro-
 ' therly Reproof. And when therefore it is plain
 ' that the whole College of Cardinals are remiss
 ' in correcting him for the necessary Welfare of the
 ' Church, it is evident that the rest of the Body
 ' of the Church, which, as it may chance, may
 ' chiefly be made up of the Laity, may medicinal-
 ' ly reprove him, and implead him, and reduce
 ' him to live a better Life. This possible Case is
 ' handled *dist. 40. si papa fuerit a fide devius*. For
 ' as so great a Lapse ought not to be supposed in
 ' the Lord Pope without manifest Evidence; so it
 ' ought not to be supposed possible that when he
 ' does fall, he should be guilty of so great Obsti-
 ' nacy, as not humbly to accept a Cure from his
 ' Superiour with respect to G O D. Wherefore
 ' many Chronicles attest the Facts of that Con-
 ' clusion. G O D forbid that Truth should be
 ' condemned by the Church of C H R I S T, because
 ' it sounds ill in the Ears of Sinners and ignorant
 ' Persons. Because then the whole Faith of the
 ' Scripture would be liable to be condemned.'

U. d. addit. p. 31.

Pope Gregory XI. died Mar. 27. this Year, A. D. 1378.
 which was a great Advantage to Dr. *Wickliffe*: For
 by his Death an End was put to the Commission
 of the Delegates before whom he appeared no
 more. *Walsingham* therefore tells us that the Hist. Angl.
 Pope's ' Decease did not a little grieve the Faith- p. 205.
 ' ful, as on the other hand, the False in the Faith
 ' *John Wickliffe* and his Followers were encouraged
 ' by it.' It seems therefore to be a Mistake, if
 Dr. *Wickliffe* did at all appear before the Delegates
 at *Lambeth*, to place his doing so, so late as in
 June this Year almost three Months after Pope
Gregory's Death.

On

On the Pope's Decease the Cardinals could not agree in electing a Successor. One Party chose one *Bartholomew* Arch-Bishop of *Barri* in *Naples*, who was elected *April 8th* this Year, and took on him the Name of *Urban VI*. The other Party, which chiefly consisted of *French* Cardinals, and who desired a *French-man* to be Pope, chose one *Robert* a Cardinal, who took the Name of *Clement VII*. This was still a further Advantage to *Dr. Wickliffe*, since it was some time the latter End of the next Year before *Urban* was declared, and acknowledged by the Kingdom to be true and lawful Pope. On this Occasion, the Schism that was made by this double Election or Choice of two Popes, *Dr. Wickliffe* wrote a Tract *Of the Schism of the Roman Pontiffs*, and soon after published his Book *Of the Truth of the Scripture*: In which he contended for the translating of the Scriptures into *English*, and affirmed that God's Apologie for Will is plainly revealed in two Testaments; that *CHRIST's* Law sufficeth by it self to rule *CHRIST's* Church; that a Christian Man well understanding it, may thence gather sufficient Knowledge during his Pilgrimage here upon Earth; that whereas all Truth is contained in holy Scripture, whatever Disputation is not originally thence to be deduced is accounted profane.

Cotton's
Abridgment.
p. 180.

Dr. James's
Apologie for
John Wickliffe,
p. 6.

Bale, p. 469.

A. D. 1379.

However it seems that the Harassing and Fatigue which *Dr. Wickliffe* met with this Year by attending the Pope's Delegates, occasioned his having a dangerous fit of Sickneſs that brought him almost to the Point of Death. This seems to have happened soon after his Return to *Oxford* the Beginning of next Year. The Friars Mendicant hearing of it, they immediately instructed Spokesmen to be sent to him in their behalf, viz. four solemn Doctors whom they called Regents, every Order his Doctor. And that the Message might be the more solemn, they joined with them four Senators of the City, whom they call Aldermen of the Wards.

Wards. They, when they came to him, found him lying in his Bed, and first of all wished him Health, and a Recovery from his Distemper. After some time, they took Notice to him of the many and great Injuries which he had done to them [the begging Friars] by his Sermons and Writings, and exhorted him that now he was at the Point of Death, he would, as a true Penitent, bewail and revoke in their Presence, whatever Things he had said to their Disparagement. But Dr. *Wicliffe* immediately recovering Strength called his Servants to him, and ordered them to raise him a little on his Pillows. Which when they had done, he said with a loud Voice, *I shall not die but live, and declare the evil Deeds of the Friars.* On which the Doctors, &c. departed from him in Confusion, and Dr. *Wicliffe* afterwards recovered.

But tho' Dr. *Wicliffe* did now thus escape without any formal Sentence of Condemnation being passed upon him; his Adversaries were yet not wanting to take all possible Advantages against him, as will be shewn in the following Chapters.



C H A P. V.

Dr. Wicliffe preaches and writes against the Pride, and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before.

A. D. 1380. **D**R. Wicliffe in his Lectures, Sermons, and Writings laid hold on all Occasions to expose the Romish Court, and lay open the Vices of the Clergy both Religious and Secular. This appears MS. in C.C. Coll. Cambr. very plainly by those Sermons of his on the *Com-
K. 15. 4^o.* mune Sanctorum, and the particular Festivals which are yet extant: And by his many other Tracts, which seem to have been written by him about this Time.

But what seems to have given as great a Provocation as any thing, was his and others undertaking to translate the Holy Scriptures into *Englisb*. This, it seems, was what had never been done before. So I understand the Author of the *Prologue*, who, as is commonly believed, was Dr. Wicliffe. He thus apologizes for his Undertaking. *Forþ God, saith he, arthin at the Bigynnyng of Faith so many Men tranſlatiden into Latyne, and to greate Proſite of Latyne-men; lete one ſimple Creature of God translate into Engliſhe for Proſite of Engliſhe-men. For if woꝝldy Clerkis token well here Chꝛonicles and Bokis, they ſkulden fynd that Bede tranſlatyd the Wyble and expownded mych in Saxone that was Engliſhe either comone Langage of this Londe in his Tyme. And not only Bede but alſo King Alured that founded Oxenford tranſlated in his laſt Dayes, the Bigin-*

ning of the Psalter into Saxon, and wold moze,
 if he had libed longer. Also French-men, Bemers
 and Britons han the Bible and other Bokis of De-
 votion and of Exposition translated in * here Mo-
 ther Language. Whye shulden not Englishe-men,
 have the same in their Mother Language? I can-
 not wist. No, but for falsness and Neglegence
 of Clerkis, † either for our People is not woorthy
 to have so great Grace and Gift of GOD in
 * Pryne of here old Synnes.

* their,

† or,

* Punish-

ment.

The same is plainly intimated by *Hen. de Knygh-*
ton, who thus declaims against Dr. *Wicliffe's* *Anglia apud*
Translation of the Bible. CHRIST, says he, *X Scriptores,*
 committed the GOSPEL to the CLERGY,
 and DOCTORS of the Church, that they might
 minister it to the Laity, and weaker Persons,
 according to the Exigency of Times, and Persons
 Wants; but this Master *John Wicliffe* translated
 it out of *Latin* into *English*, and by that means
 laid it more open to the Laity, and to Women
 who could read, than it used to be to the most
 learned of the Clergy, and those of them who
 had the best Understanding: And so the Gospel
 Pearl is cast abroad and troden under Foot of
 Swine, and that which used to be precious to
 both Clergy and Laity is made, as it were, the
 common Jest of both; and the Jewel of the
 Church is turned into the Sport of the Laity,
 and what was before the chief Talent of the
 Clergy and Doctors of the Church, is made for
 ever common to the Laity.

Coll. 2644.

Dr. *Wicliffe* accordingly assures us that the Cler-
 gy then said, it is Heresy to speake of the holy
 Scripture in English, and so they woulde con-
 demne the Holy Gospe that gave it in Tongues
 to the Apostles of CHRIST, as it is witten
 to speake the Woode of GOD in all Languages
 that were ordayned of God under Heaben, as it is
 witten. || So agen he complains; Think that have
 the Key of Conning have y lockt the Truth of MS.
 the

Wickette.

|| Husband-
man's Prayer
and Cim-

and he hid it
to make it
known and
Dr. *Wicliffe's*
of the Bible into

which he made to
answer the Ob-
jections the Bible into *En-*
glish it, *semen wise and*
the Bible's being
good. It was pre-
sented attempt to trans-
late they were not
Undertaking:
the Latin Church
Dr. *Wicliffe* re-
solved these Objections
on good Ground, nor
was more a-
gainst the LXX Translators,
him and his Friends
the Bible into *Engl^{ish}*,
as the Apostles
be translated into
as *Moses* and
Church approved nor
meane Christen
but also of
he concludes
England should
Translation of simple
Earth, by their
least Truth,
Holy Writ that
it a very
Answer; for
Church were not
among *Engl^{ish}-men*,
now

nor understand the *English* Language; but ~~that~~ they had the Bible in their Mother Tongue, or the Language of their own People.

But all that Dr. *Wicliffe* could say in Justification of his translating the Holy Scriptures into *English*, would not put a Stop to the Clamours which were raised against him on this Occasion. His Person was had in the utmost Hatred and Disesteem by the Clergy of that Time on account of his reproving their Ignorance, and Departing from their Calling; and they reckoned this his making the Holy Scriptures common to the Laity, was an Invasion of their Rights and Powers; a Making them useless, and taking from them their chief Talent. They had nothing now to do, it seems, but to throw up their Orders, since the Church had no need of them. Against these and such like Reproaches Dr. *Wicliffe* thus defended himself. 'See,

ing, saith he, the Truth of the Faith shines the more by how much the more it is known, and the Lords Bishops condemn the faithful or true Opinion in the Ears of secular Lords, out of Hatred of the Person who maintains it; that the Truth may be known more plainly and distinctly, true Men are under a Necessity of declaring the Opinion which they hold not only in the *Latin*, but in the *vulgar* Tongue. It has been said in a former *Looking-Glass* for secular Lords written in the vulgar Tongue, that they ought wholly to regulate themselves conformably to the Law of CHRIST. Nor are those Heretics to be heard who fancy that *Seculars* ought not to know the Law of GOD, but that it is sufficient for them to know what the Priests and Prelates tell them by Word of Mouth. For the Scripture is the Faith of the Church, and the more it is known in an orthodox Sense, the better. Therefore as secular Men ought to know the Faith, so it is to be taught them in whatsoever Language is best known to them. Besides, since the Truth of

Speculum secularium Doctorum.
MS.

' from the same Loaf, and, as they did, clearly
 ' and plainly to open the Scriptures to the People
 ' that they may know them? For this is no Ficti-
 ' on, unless it be of one who is an Unbeliever,
 ' and is desirous to resist the Holy Spirit. The
 ' Faith of CHRIST is therefore to be explained
 ' to the People in a twofold Language, the Know-
 ' ledge of which is given by the Holy Spirit. Be-
 ' sides, since, according to the Faith which the
 ' Apostle teaches, all Christians *must stand before* 2 Cor. v.
 ' *the Judgment-Seat of CHRIST*, and be answer-
 ' able to him for all the Goods with which he has
 ' entrusted them; it is necessary that all the Faith-
 ' ful should know these Goods and the Use of
 ' them, that their Answer may then be open.
 ' For an Answer by a Prelate or Attorney will not
 ' then avail, but every one must then answer in his
 ' own Person. Since therefore GOD has given to
 ' both Clergy and Laity the Knowledge of the
 ' Faith, to this End, that they may teach it the
 ' more plainly, and may faithfully work by it; it
 ' is plain that GOD, in the Day of Judgment,
 ' will require a true Account of the Use of these
 ' Goods, how they have been faithfully put out
 ' to Usury.'

In this Manner did Dr. *Wicliffe* plead the Right
 of the People to read the Scriptures, and defend
 his Translation of them that they might enjoy this
 Right. And this was the more necessary at this
 time, when it seems to have been the prevailing
 Opinion, that the Scripture was not to be read by
 every one at his Pleasure in any Language. Thus
 one *William Butler*, a *Franciscan* Friar in a Deter-
 mination which he published, about twenty Years
 after, against this Translation of the Bible by
 Dr. *Wicliffe*, asserts That ' The Prelates ought
 ' not to suffer, that every one at his Pleasure should
 ' read the Scripture translated into *Latine*;
 ' because, as is plain from Experience, this has
 ' been many Ways the Occasion of falling into He-
 ' resies

Cl. *Usserii*
de scripturis
 & *sacris ver-*
na. p. 163.

'refuse and Errors. It is not therefore politick,
 'says he, that any one, wherefoever and whensoever
 'he will, should give himself to the fervent Study
Prd. 2. c. 13. 'of the Scriptures.' And Dr. *Wicliffe* tells us that
 in his Time it was ordered in the University of
Oxford, that Priests and Curates were not to read
 the Scriptures till they were 9 or 10 Years standing
 there. Nay some Writers had then the Folly and
 Madnes, in Opposition I suppose to Dr. *Wicliffe*,
Walden. to affirm that 'The Decrees of Bishops in the
doc. iii. To. Church are of greater Authority, Weight, and
L. lib. 2. c. 21. Dignity, than is the Authority of the Scrip-
Prd. 2. c. 1. 'tures.' For Dr. *Wicliffe* affirmed, That Chri-
 sten Men and Women, olde and young shoulde
 study fast in the New-Testament, and that no
 * afraid. simple Man of Wit shoulde be * afraide unresistably
 to study in the Text of Holy Writ; that
 Pride and Covetise of Clerks is Cause of their
 Blindnesse and Perce, and pether them fro be-
 rie understanding of Holy Writ. That the New-
 Testament is of full Auto:ritie, and open to Un-
 derstanding of simple Men, as to the Poynts
 that ben most nedeful to Salvation; that
 the Texte of Holy Writ ben Wordes of ever-
 lasting Life, and that he that keepeth Meekenes
 and Charite hath the true Understondinge and
 Perfection of all Holy Writ: That it seemeth
 open Perce to sey that the Gospel with his Truth
 and Freedom sufficeth not to Salvation of Chri-
 sten Men without keepinge of Ceremonies and Sta-
 tutes of Unful Men and unkunninge, that ben
 made in the Tyme of Sathanas and of Antichriste.
 That men ought to desire only the Truth and
 Freedom of the holy Gospel, and to accept Man's
 Lawe and Ordinances only in as much as they
 ben grounded in holy Scripture, either good Rea-
 son, and common Profit of Christen People.
 That if any Man in Earth, either Angel of Hea-
 ven techith us the contrarie of Holie Writ, or
 any thing agens Reason and Charity, we shoulde

He from him in that as fro the soule fend of Hell, and hold us stedfastly to, Life and Death, the Truth and Freedom of the Holy Gospel of JESUS CHRIST, and take us mekely Men's Sayings and Lawis, only in as much as they accorden with Holy Writte and good Consciencis, and no further, for Lyfe neither for Death.

What Method Dr. *Wicliffe* took in making this Translation he tells us in his *Prologue*. That he, with several who assisted him, got together all the old *Latin* Bibles they could, which they diligently collated, and corrected what Errors had crept into them, in order to make one *Latine* Bible some deal true. Next they collected the Doctors and common Glosses, especially * *Lyra*, with which they studyed the Text of the Newe, in order to make themselves Masters of the Sense and Meaning of the Text. That he then consulted old Grammarians, and ancient Divines as to the hard Words and Sentences how they might best be understood and translated. Having done this he set about the Translation, which he resolved should not be a literal one, but as clearly as he could to express the Sense and Meaning of the Text. For, says he, it is to know that the best translating out of *Latine* into English is to translate after the Sentence, and not only after the Words. So that the Sentence be as open (either opener) in English as in *Latyne*, and go not farre fro the Letter. He adds, that where the Hebrue by Witness of Jerom of Lyre and other Expositours dyscordith fro our *Latin* Bibles, he had set in the Margent in manner of a Glose, what the Hebrue hath, and how it is understonen in some Place: And that he did this most in the Psalter, that of all our Bookis dyscordith most fro Hebrew. For the

* Nicholas Lyra, who finished his Comments on the Bible, A. D. 1330.

Church readith not the Psalter by the laste Translation out of Hebru into Latin, but another Translation of other Men that hadde miche lesse Runninge and Holinesse than Jerome had.

Prologe, c. 1. He further observes that 25 Bokis of the Olde Testament ben Bokis of Feith, and fulli Bokis of Holy Writ.

- | | |
|--------------------------|--------------------------|
| 1. Genesis. | 15. Is Hester. |
| 2. Exodus. | 16. Job. |
| 3. Levitici. | 17. Psalter. |
| 4. Numeri. | 18, 19, 20, ben the |
| 5. Deuteronomi. | 3 Bokes of Solomon. |
| 6. Josue. | 21, 22, 23, 24 ben |
| 7. Judicum, that en- | the four great Prophets. |
| closeth the Story of | 25. Is a Boke of 12 |
| Ruth. | small Prophets, Osce, |
| 8, 9, 10, 11, 12, 13. | Joel, Amos, Abdie, Jo- |
| ben the 4 Bokes of Kyngs | nas, Michee, Nahum, |
| and tweie Bokes of Pa- | Abacuc, Sophonie, Ag- |
| ralipomenon. | gei, Zacharie and Mala- |
| 14. Is Esdre that com- | chie. |
| prehendeth Neemy. | |

And that all these 12 small Prophets be oo Boke, and in this Order. And that whatever Boke is in the Olde Testament without these 25 aforesaide, shal be set among Apocrypha, that is withouten Autozitie of Bileve. Therefore as holie Chirch readith Judith and Tobit, and the Bokes of Machabeis, but receiveth not tho' amonge Holli Scriptures: So the Chirche readithe these 2 Bokes Ecclesiastici and Sapience to edifying of the People, not to confirme the Autozitie of techyng of Holy Chirch. And that therefore he translated not the 3 ne 4 Boke of Esdree that ben Apocrypha, but only the first and Neemi, that ben rickenned for 2 Books anentis Grekes and Latines, and henc of Autozite of byleve.

All the Books of the New Testament, that is 4 Gospellers, Matthew, Mark, Luke, and John, 12 Epistles of Paul, 7 small Epistles, the Writings of Apostles, and the Apocalyps, he says, ben fulli of Autopti of Bylebe.

But whatever Envy and Opposition Dr. *Wicliffe* gained by his thus translating the Bible, and defending the Use of private Judgment of Discretion in Matters of Conscience and eternal Salvation, in opposition to the Infallibility of the Church: He met with as much very soon after for his attacking another favourite Doctrine, viz. that of *Transubstantiation*. But of this more in the next Chapter.



C H A P. VI.

Dr. Wicliffe opposes the Popish Doctrine of Transubstantiation. He is censured by the Chancellor of Oxford, and some of the Doctors of the University. Dr. Wicliffe appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels is succeeded by Arch-Bishop Courtney, who, in a Court held at the preaching Friars, London, condemned several Opinions held by Wicliffe's Followers, which Condemnation he required the Chancellor of Oxford to publish. Dr. Wicliffe is by Vertue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth.

Notwithstanding these Clamours against Dr. *Wicliffe*, he still went on in detecting the Errors and Abuses which had crept into the Church. It had been for near 1000 Years after CHRIST the Catholick Doctrine, and particularly of this Church of *England*, that, as one of our † *Saxon Homilies* expresses it, 'Much is betwixt the Body CHRIST suffered in, and the Body hallowed to.' * *Houfell*—— this latter being only his ghostly Body gathered of many Cornes, without Blood and Bone, without Limb, without Soule, and therefore nothing is to be understood therein bodily, but all is to be ghostly understood.*

* The Sacrament.

† This Homily was published by Arch-Bishop Parker, with the Attestation of the Arch-Bishop of York and thirteen Bishops, and imprinted at London by John Day, dwelling over Aldersgate, beneath St. Martins.

In

In opposition to this it was asserted by *Paschasius Radbertus*, about the Year 820, that 'Although in the Sacrament there be the Figure of Bread and Wine, yet we must believe that, after Consecration, they are nothing else but the Body and Blood of CHRIST. And to say something more wonderful, they are plainly no other than the Flesh which was born of *Mary*, suffered on the Cross, and rose again from the Grave.' He intimated further that 'whosoever will not believe CHRIST's natural Body in the Sacrament under the Form of Bread, that Man would not have believed CHRIST himself to have been GOD if he had seen him hanging upon the Cross in the Form of a Servant.' It is confessed by the Papists that this Man was 'the first who wrote seriously and copiously on this Subject, the Truth or Reality of the Body and Blood of the Lord in the Eucharist.' And the Friars to support this absurd Notion invented a Fancy altogether as nonsensical, viz. That 'The Accidents or Forms of Bread and Wine do remain by GOD's omnipotent Power without a Subject, after the Words of Consecration, as they did before in the Substance of Bread, — that these Accidents of Bread and Wine may remain, by the Power of GOD, in the Sacrament, without their proper Subject.' Of this *Dr. Wicliffe* often complains in his Writings against the Friars.

De corpore & sanguine Domini. c. 1.

Bellarmin. de script. Eccles. p. 188.

F. Parsons Review of 10 publick Disputations. §. 34.

In the Lectures which he read this Summer 25 A. D. 1381. Professor of Divinity, he set himself to attack this Error, and to maintain the True and Ancient Notion of the Lord's Supper. For this End he maintained and published XVI Conclusions, the first of which is, That 'The consecrated Host which we see upon the Altar, is neither CHRIST nor any Part of him, but an effectual Sign of him.' On these Conclusions he offered to dispute publicly with any one. But, it is said, he was prohibited by the Religious, who were Doctors in Divinity;

Hist. & Ant. Oxon. p. 188. c. 2.

On which Dr. *Wicliffe* published his Opinion
 Of feyned as follows. The Eucharist is the Body of
 contemplatif CHRIST in the form of Bread. The right
 Life. MS. faith of Christen Men is this, that this woz-
 shipful Sacrament is † Bread and CHRIST's Bo-
 dy, as JESU CHRIST is verp God and verp
 Man; and this faith is grounden in CHRIST's
 own Word in the Gospel of St. Matthew,
 Mark, Luke, and by St Paul and plainly in
 holf Writ, and by Austyn, Jerome, Ambrose and
 most holf Saints, and most kunning in holf
 Writ, and thereto accordeth Aclson and Writ
 at the full. In these Gospels is the form
 taught of CHRIST, that our Lord JESU
 CHRIST, at the Supper took Bread in his
 hands and blessed and brake it, and gave it to
 his Disciples and seyd. Eat ye all of this, This
 is my Body. And so of the Chalice, and com-
 manded them to don this Sacrament in mind
 of him. And St. Paul, that had his Gospel
 not by Man, but by Revelation of JESU
 CHRIST, seith thus in his first Epistle to the
 Corinthians, Is not the Bread that we breken the
 Communion of our Lord's Body? And certes he
 understandeth that it is so after the Speech of
 holf Writ. Therefore in the same Epistle to
 the Corinthians after the form of Consecration,
 he clepeth three times this Sacrament Bread.
 And the Gospel of St. Luke seith that CHRIST's
 Disciples knowen him in the breaking of the
 Bread, and this Bread was the Sacrament of
 the Altar, as St. Austyn writeth. And in Ac-
 tibus Apostolorum is seid thus; and Christen
 Men weren dwelling in teching of Apostles, and
 in communing of breking of Bread, sith St Paul

† In one of the Conclusions, said to be found in his Book
 of the Sermon of the Lord on the Mount, N^o. 49. He thus ex-
 presses himself, *Sicut Christus est similiter Deus & Homo, sic*

* Et verus *Hostia consecrata est similiter Corpus Christi* * *ad minimum in*
panis, quia est figura, & verus panis in natura, vel quod idem sonat, est verum
Corpus Do- panis naturaliter & Corpus Christi figuratiter.
 mini.

seith

with the Bread that we break is communing of
 CHRIST's Body, ask these Hereticks where this
 were sacred Bread or unsacred, and they * mo- * mult.
 en say that it was sacred, for else it were not
 communing of CHRIST's Body. Then moten
 these Hereticks needs sepe that this Sacrament
 is Bread that we bryken. And sith CHRIST
 say not lie, this Bread is his Body, as he
 sith in the Gospel. Also in the Canon of the
 Mass after the Consecration we clepen this Sa-
 crament holy Bread of everlasting Life, and
 Chalice of everlasting health. Also in the
 story of the Feast of this Sacrament we cle-
 en it thrice Bread, and seyn Bread of Angels
 is made Bread of Man, and heavenly Bread
 is both End to figures of the old Law. And
 in the same this is very Bread of Children.
 And in [†]—of the Feast we readen thus, God's † deest in
MS.
 son made very Bread his flesh by Vertue of
 his Word, and Wine his Blood. And in the
 secret of the middle Mass on Christmas-Day
 we pray thus, That this Substance of Earth
 bring to us that Thing that is ghostly, that is
 CHRIST's Body. Then this Substance shall
 be turned to nought, but be sacred, and so
 well after the Consecration. And St. Austin
 sith in a Sermon that is written in the Pope's
 Law, that Thing that is seen is Bread, and
 that Thing that Eyes shewen or tellen is the
 Chalice, but it is as much as the faith asketh
 to be lerned, the Bread is CHRIST's Body,
 and the Chalice, that is Wine in the Chalice,
 is CHRIST's Blood. Also Austin seith in a
 sermon that is written in the Pope's Law,
 we shullen not eat that Body, ne drinke that
 Blood the which Blood those Men that shullen
 come on the Cross shulle shed out, for soth the
 same, and not the same; that same Body and
 Blood invisibly, and not the same visibly, ne-
 vertheless it is needful that it be understonden

unbibbly. Also Jerome in an Epistle that he made to Elbidian seith thus: Hear we that that Bread that CHRIST brake and blessed, and gave to his Disciples to eat, is the Body of our Saviour: And in the Pope's Law with great Congregation of Bishops and Clerks, and great Wisement is written thus; I beleve with heart and knowledge by mouth, that the Bread and Wine that ben put on the Alter, ben after Consecration, not only the Sacrament, but the flesh and Blood of IESU CHRIST in Truth. Then sith these Auto-

* always
Truth. ritics of CHRIST and his Apostles ben * al-
gates soth, and also Autozities of these Saints
and Clerks sith they accorden with holy Writ
and Reason, sepe we that this Sacrament is
verp Bread, and also verp CHRIST's Body;
And reche we this true Belief to Christen Men
openly, and lett Lords meynutenen this Truth
as they are bounden upon pain of Dammati-
on. Bith it is openly taught in holy Writ,
and by Reason and Witt. And damnen we
this cursed Heresie of Antichrist, and his hy-
pocrites, and wooldy Priests seying that this
Sacrament is neither Bread ne CHRIST's Bo-
dy, but Accidents withouten † Subject, and
there under is CHRIST's Body. For this is
not taught in holy Writ, but is fully agens
St. Austin, and holy Seints, and Reason and
Witt, for Austin seith in many Books, that
there may none Accident be withouten Subject,

Trid. fol. 205. In another Tract he expresses himself thus, ' We
' do not at all believe that the *Baptist*, because he
' was made *Helias* by vertue of the Words of
' CHRIST, *Mat. xi.* ceased to be *Johs*, or any
' thing that he *substantially* was before; agreeably
' or consonant to this, it must not be believed,
' that though the Bread [in the Eucharist] begin
' to be the Body of CHRIST by vertue of his
' Words, it ceases to be Bread, since hitherto it
' has

' has been Bread *substantially*, because it begins to
 ' be sacramentally the Body of CHRIST. For so
 ' CHRIST says. *This is my Body.*——The Na-
 ' ture of Bread is not thenceforth destroyed, but it
 ' is exalted into a Substance of greater Dignity.
 ' This he explains more fully in another Place; *Ibid.* fol. 110.
 ' The Scripture Faith, *saith he*, asserts that seven
 ' Ears and seven fat Kine are seven Years of Plen-
 ' ty. And, as *Austin* observes, the Scripture
 ' does not say that they *signify* those Years, but that
 ' they *are* those Years. And such a Form of speak-
 ' ing you may frequently find in Scripture. ——
 ' And all such Speeches denote that the Subject
 ' is ordained of GOD to figure the Thing predi-
 ' cated according to its Fitness. And so it may
 ' be said that the sacramental Bread is after that
 ' Manner specially the Body of CHRIST.' But
 this Explication he proposes with a great deal of
 Modesty, declaring that † he was ready to believe
 a more *subtil* one, if he was convinced of the
 Truth of it by Scripture or Reason.

This Opposition of Dr. *Wicliffe's* to the Doc-
 trine of *Transubstantiation*, or the real Presence of
 CHRIST's Body in the Sacrament of the Altar, as
 it was called, soon brought him into fresh Trou-
 bles. This was to be expected from such severe *Ieland de*
 Judges as the Clergy of that Time were; and who *Script. Brit.*
 were particularly fond of this Notion, as serving P 379
 to exalt the mystical, and hierurgical Powers of
 the Priesthood, and to make them thought some-
 thing more than Men. The Chancellor of the
 University, *William de Barton*, on Dr. *Wicliffe's*
 publishing these Conclusions, called together there-
 fore several Doctors, by whose Consent he passed a *Coll. N^o. 16.*
 solemn Decree, in which, after reciting Dr. *Wic-*
liffe's Conclusions, 'I. That in the Sacrament of
 ' the Altar, the Substance of material Bread and
 ' Wine do remain the same after Consecration that

† Paratus sum tamen si ex fide, vel ex ratione doctus fuero
 ipsum subtiliorem credere. *Trist.* fol. 110.

' they

‘ they were before. II. That in that venerable
 ‘ Sacrament the Body and Blood of CHRIST are
 ‘ not *essentially* nor *substantially*, nor even *bodily*,
 ‘ but *figuratively* or *tropically*: So that CHRIST
 ‘ is not there truly or verily in his own proper
 ‘ bodily Person. He declares that they are Er-
 ‘ rors, and repugnant to the Determinations of
 ‘ the Church. And that the true Faith is, That
 ‘ by the sacramental Words duly pronounced by
 ‘ the Priest, the Bread and Wine upon the Altar
 ‘ are transubstantiated, or substantially converted
 ‘ into the very Body and Blood of CHRIST; so
 ‘ that after Consecration there do not remain in
 ‘ that venerable Sacrament, the material Bread and
 ‘ Wine which were there before, according to
 ‘ their own Substances or Natures, but only the
 ‘ Species of the same, under which Species the
 ‘ very Body of CHRIST and his Blood are real-
 ‘ ly contained, not only figuratively or tropically,
 ‘ but essentially, substantially and corporally; so
 ‘ that CHRIST is there verily in his own proper
 ‘ bodily Presence: And admonishes and very
 ‘ strictly inhibits that no one for the Future of
 ‘ any Degree, State, or Condition do publicly
 ‘ maintain, teach, or defend the two aforesaid erro-
 ‘ neous Assertions, or either of them, in the
 ‘ Schools, or out of them, in that University, on
 ‘ pain of Imprisonment, and Suspension from all
 ‘ scholastick Exercises, and also on pain of the
 ‘ greater Excommunication: And that no one for
 ‘ the future do any way hear, or hearken unto any
 ‘ one who shall publicly teach, maintain or de-
 ‘ fend the two aforesaid erroneous Assertions on
 ‘ pain of the greater Excommunication, and other
 ‘ Penalties noted above.’

This Decree was made in the Presence of xii
 Doctors who are said unanimously to have con-
 sented to it, of whom viii were of the Religious,
 However, the aforesaid Condemnation was pub-
 licly promulged in the Schools of the *Austins*,
 whilst

whilst *Dr. Wickliffe* was there himself sitting in the Chair and determining the contrary. But when he heard this Condemnation, he was, as it's said, put into some Confusion. But recovering himself he told the Chancellor, that neither he nor any of his Assistants were able to confute his Opinion. Afterwards he appealed from this Condemnation of the Chancellor to the King.

About this Time Arch-Bishop *Sudbury* being beheaded by the Rebels, *William Courtney*, Bishop of *London*, was translated to the See of *Canterbury* by the Pope's Bull, and had the Temporalities delivered to him *Octob. 23.* But being a Prelate that was very tender of doing any thing contrary to his Duty and Obedience to his spiritual Father and Patron the Pope, he scrupled so much as to have his Cross carried before him, or to do any thing almost that belonged to his Archiepiscopal Jurisdiction, before he had received his Pall from *Rome*, which was not 'till *May* the next Year. The Arch-Bishop had before shewn himself a violent Opposer of *Dr. Wickliffe*, and therefore no sooner had he received the Pall but he immediately set himself upon proceeding against him and his Followers.

A Parliament being holden at *Westminster* this Year, the *Wednesday* next after *John Port Latin*, or *Cotton's* *May 7th*; *Dr. Wickliffe* in prosecution of his Appeal from the Chancellor of *Oxford's* Decree against him, presented his Complaint to the King and them as follows.

Please it to our most noble and most worthy King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great Men of the Realm both to Seculars and Men of holy Church that ben gathered in the Parliament to there assent and mepntene the few Articles or Points that ben lett within this Writing, and prebed both by Authority and Reason; that Christen Faith and Christen Religion ben encreased, mepntened,

June, 14,
1381.

Sept. 27.

A. Bishop
Wake's State
of the Church
p. 313.

May 6th.

MS. C.C.C.

ned, and made stable. With our Lord JESU CHRIST very God and very Man is Head and Prelate of this Religion, and shed his precious Heart Blood and Water out of his Side on the Cross to make this Religion perfect and stable, and cleane without Error.

First, That all Persons of what Estate, private Beas or singular Religion made of sinful Men may freely, without any letting or bodily Pain leave that private Rule or new Religion founden of sinful Men, and stably hold the Rule of JESU CHRIST taken and given by CHRIST to his Apostles, as far more perfect than any such new Religion founden of sinful Men. —

Secondly, That those Men that unreasonably and wrongfully have damned all this Council be amended of so great Error, and that their Error may be published to Men dwelling in the Realme. —

Thirdly, That both Tithes and Offerings ben given and paid, and received by that Intent, to which Intent or End both God's Law, and the Pope's Law ordained them to be paid and received; and that they be take away by the same Intent and Reason that both God's Law, and the Pope's Law ordainen that they should be withdrawn. —

Fourthly, That CHRIST's Teaching and Belief of the Sacrament of his own Body that is plainly taught by CHRIST and his Apostles in Gospels and Epistles may be taught openly in Churches to Christen People; and the contrarie Teaching and false Belief brought up by cursed Hypocrites and Hereticks and worldly Priests unkunning in God's Law *. —

* Sic MS.
Walsingham, Histor.
Anglie p.
283.

This is represented as done with a Design to entice and draw into Error the Lords and Great Men. But it seems this was no way acceptable to the Duke of Lancaster; who however he thought fit

countenance Dr. *Wicliffe* in his asserting the
 and opposing the papal Tyranny and
 tion, did not like his disputing against the
 Notion at that time of the real Presence,
 age of the Bread and Wine into CHAIST'S
 Body and Blood. It's said therefore that the MS, in H^g
 who is filed, by the Writer of this Ac- peroo. 1 rod
 the faithful Servant of Holy Church, on 163.
 this Petition went to *Oxford*, and forbade
 to speak of that Matter for the future.
 he as little obeyed him as he had done
 nary, and began to make a Confession
 it was contained all his old Error, but more
 under a various Covering of Words, in
 he spoke his Conceit, and seemed to prove
 tion: But that as an obstinate Heretick,
 and all the Doctors of the second Millenary
 Matter of the Sacrament of the Altar, and
 as they had all erred, except *Berengarius*,
 Opinion is condemned *de consecrat. distin.* 2
ungarius, and himself and his Accomplices;
 he openly that Satan was loosed and had
 over the Master of the Sentences, and all who
 ed the Catholick Faith. Others tell us that Antiq. Ox-
 the of *Lancaster* having forbidden Dr. *Wic-* on. p. 189. c. 1.
 appeal to the King, and advised him to
 himself rather to the Judgment of his Ord-
Wicliffe being encompassed with Dangers and
 owing how to extricate himself, was forced
 his Doctrine which he did at *Oxford* on
 appointed in the Presence of the Arch-Bi-
 of *Canterbury*, the Bishops of *Lincoln*, *Nor-*
Worcester, *London*, *Sarum*, and *Hereford*,
 at with the Chancellor of the University,
 try many Doctors, surrounded with a great
 wife of People. The † Confession was read

his Confession was not drawn up till after the sitting of
 it at the preaching Friars, 1382.

by

by him in *Latin*. In it he at large explains his Meaning, how he understood the Body of CHRIST to be in the Eucharist or Sacrament of the Altar, viz. That *this venerable Sacrament is naturally Bread and Wine, but is sacramentally the Body and Blood of CHRIST*: The Confession being large I have put it in the * Collection. *Knyghton* has preserved another Confession of Dr. *Wickliffe's* concerning the same Matter, which seems to have been written about this Time. This is in *English*, and is as follows.

* N^o. 16.

Knyghton de eventis. Angliz apud X scriptores, Coll. 2649, 2550.

We beleve as CRIST and his Apostolus han taught us, that the Sacrament of the Auster white and ronde, and lpt tpi oure Bzede oʒ oft unsacrede is verrap Goddus Body in fourme of Bzede, and if it be broken in the Parties of the Kirke uses, oʒ elles in a Thousand, everplk one of these Parties is the same Goddus Body, and rpth so as the Person of CRIST is verrap GOD and verrap Man, verrap GOD hede, and verrap Man hede rpth so as holp Kirke many Hundrith wynter has trowpde, the same Sacrament is verrap Goddus Body and verrap Bzede: As it is foyme of Goddus Body and foyme of Bzede as techith CRIST and his Apostolus. And therfore Sepnt Poule nemeth it never but when he callus it Bzede, and he be our beleve tok his Wit of GOD in this: And the Argument of Heretikus agayne this Sentens, * lpth to a Cristene Man to assolve. [And right as it is Heresie to helibe that CRIST is a Spirit and no Body:] So it is Heresie soʒ to trowe that this Sacrament is Goddus Body and no Bzede: foʒ it is both togedur. But the most Heresie that GOD sufferpde come tpi his kyrke is to trowe that this Sacrament is an Accident withouten a Substance, and mapon no wple be Goddus Body: foʒ CRIST sayde betwitness of John that
this

* easy.

MS. p. 331.

1710 r

this Brede is my Body. And if the say that he
 this Skille that holp Kyrke hat bene in heresy
 many Hundzed * Wynter, Sothe it is, specia- * Years.
 ally sythen the fende was lousede that was be-
 witnesse of Angele to John Evangeliste after
 a Thousande Wynter that CRIST was † ste- † ascended.
 nempde to Heben. But it is to suppose that
 many Sepntes that dyde in the mene tyme
 befoze her Death were * purede of this Erroure. * freed.
 Owe howe grete Diverstie is betwene us that
 trowes that this Sacrament is verray Brede
 in his Kynde, and betwene heretikus that
 tell us that this is an Accident withouten a
 Subiet. For befoze that the fende fader of
 † Lesyngus was lowfide, was never this † Lies.
 * gabbyng contrepede. And howe grete Di- * prating.
 versitie is betwene us that trowes that this
 Sacrament that in his kinde is veray Brede
 and sacramentally Goddus Body, and betwene
 heretikes that trowes and telles that this Sa-
 crament may on none wyse be Goddus Body.
 For I dare surly say that yf this were soth
 CRIST and his Sepnts dyede heretikus, and
 the moze Partye of holpe kirke belebyth nowe
 heresy, and befoze devout Men supposen that
 this Counsaile of freres in London, was with
 the † herydene. For they put an heresie upon † Hurricane.
 CRIST and Sepnts in hevyne, wherefoze the
 Erth tremblide. † say land mapynus Voice † Faith, Land
 answerde for GOD als it did in tyme of his Man's.
 Passione, whan he was dampnyde to hodely
 Deth. CRIST and his Wodur that in gronde
 had destropde all heresies kep his Kyrke in
 right Beliefe of this Sacrament, and move the
 King and his Kewme to aske sharply of his
 Clerkus this Offis that all his Possessioneres on
 pain of lesyng all * her Temporalties telle the * their.
 King and his Kewme with sufficient groundyng
 what is this Sacrament; and all the Orders
 of freres on payne of lesyng her † Legians telle † Allegiance.
 H the

the King and his Retorne with gode grounding
what is the Sacrament : for I am certaine of
the thridde Part of Clergie that defendus this
Doutes that is here said, that they will defende
it on paine of her Lpfe.

One would wonder that ever this Paper should,
by any that had seen it, be reckoned a Retraction
of Dr. *Wicliffe's* : Since he so openly main-
tains in it his Opinion of the Sacrament, de-
clares his Resolution to defend it with his Blood,
and censures the contrary as Heresy. But it seems,
it was not so understood by all Dr. *Wicliffe's* Ad-

versaries. For we are told that not only the Chan-
cellor himself Dr. *William de Berton*, but *John*
Tyffington a Minorite Frier, *Thomas Winterton* an
Austin Frier, *John Wellys* a Monk of *Ramsay*,
Ughtred Bolton a Monk of *Dunholme*, and *Simon*
Southry a Monk of *St. Albans*, all wrote against
it as soon as it was published. And very soon af-
ter, as we shall see presently, Dr. *Wicliffe* was,
by the King's Authority, expelled the University.

The new Arch-Bishop having now received his
Pall from *Rome*, which was delivered to him at
A. D. 1382. *Croydon*, May 6th this Year, he immediately ap-
plied himself to proceed against Dr. *Wicliffe* and
his Followers. He therefore called together some
of his venerable Brethren, or appointed a Court of
certain select Bishops, of Doctors and Batchellors
of Divinity, and of the Canon and Civil Laws,
to meet the 17th of this Month in the Monastery
of the preaching Friars, *London*. The Court be-
ing met, as it was going to enter on Business,
there happened a great and terrible Earthquake.
Whereupon divers of the Members were very much
frightned, and were for adjourning the Court till
some other time. But the Arch-Bishop being, as
he is stiled, ' a firm Pillar of the Church, a vali-
' ant Man, and zealous for the Church of God,
' comforted them by putting them in mind that in
' the Cause of the Church they should not be
' slothful,

MS. Hy- some other time. But the Arch-Bishop being, as
peruo Bodli. he is stiled, ' a firm Pillar of the Church, a vali-
163. ' ant Man, and zealous for the Church of God,
' comforted them by putting them in mind that in
' the Cause of the Church they should not be
' slothful,

1.2e. 421b. p. 992.

‘ Soothful, and that the Earthquake did indeed
 ‘ portend a Purging the Kingdom from Heresies:
 ‘ For as there are included in the Bowels of the
 ‘ Earth Air and noxious Spirits, and they are ex-
 ‘ pelled in an Earthquake, and so the Earth is
 ‘ cleansed, but not without great Violence : So
 ‘ there were many Heresies shut up in the Hearts
 ‘ of reprobate Men, but by the Condemnation of
 ‘ them the Kingdom has been cleared, but not
 ‘ without Irksomness and great Commotion.’

The Process of what was here done tells us,
 that on the *first* Day of their meeting they had
 some *Conclusions* read to them, and that by their
 common Consent they declared some of them to
 be heretical, and others of them to be erroneous.
 These are as follows.

*Heretical Conclusions and repugnant to the
 Determination of the Church.*

1. That the Substance of material Bread and Wine remains after Consecration in the Sacrament of the Altar. 1.
2. *It.* That the Accidents do not remain without a Subject after Consecration in the same Sacrament. 2.
3. *It.* That CHRIST is not in the Sacrament of the Altar identically, verily, and really, in his proper corporal Presence. 3.
4. *It.* That if a Bishop or Priest be in mortal Sin he does not ordain, consecrate, nor baptize. 4.
5. *It.* That if a Man be duly contrite, all exterior Confession is useless and superfluous to him. 5.
6. *It.* Pertinaciously to assert that there is no Foundation in the Gospel for CHRIST's ordaining the Mass. 6.
7. *It.* That GOD ought to obey the Devil. 7.
8. *It.* That if the Pope be a Reprobate, and a wicked Man, and by Consequence a Member of the Devil, he has no Power over CHRIST's faithful Ones, granted to him by any one, unless perchance by *Cæsar*. 8.

9. 9. *It.* That after *Urban* the 6th no one is to be received for Pope, but that we are to live after the Manner of the *Greeks*, under our own Laws.

10. 10. *It.* To assert that it is contrary to the Holy Scriptures, that ecclesiastical Men should have temporal Possessions.

Erroneous Conclusions and repugnant to the Determination of the Church.

11. 1. That no Prelate ought to excommunicate any one, unless he first know that he is excommunicated by G O D.

12. 2. *It.* That he who does so excommunicate is from thenceforth an Heretick or excommunicate Person

13. 3. *It.* That a Prelate who excommunicates a Clergy-man who has appealed to the King and Council of the Kingdom, is a Traitor to G O D, the King, and Kingdom.

14. * 4. *It.* That they who leave off to preach, or to hear the Word of G O D or Gospel preached, because they are excommunicated by Men, are Excommunicates, and shall be accounted in the Day of Judgment Traitors towards G O D.

15. * 5. *It.* To assert that it is lawful for any Deacon or Presbyter to preach the Word of G O D without the Authority of the Apostolical See, or a Catholick Bishop, or any other, of which there is sufficient Proof.

16. 6. *It.* To assert that a Civil Lord is no Lord, a Bishop no Bishop, a Prelate no Prelate whilst he is in mortal Sin.

17. 7. *It.* That Temporal Lords may, at their Pleasure, take away temporal Goods from Ecclesiasticks who are habitually Delinquents; or that the People may, at their Pleasure, correct delinquent Lords.

** In what Sense John Hus understood these two Articles may be seen in his Ait in defence of them, Historia & Monu. Vol. I. p. 139, &c.

8. *It.* That Tithes are pure Alms, and that the Parishioners may detain them because of the Wickedness of the Curates, and bestow them on others at their Will. 18.

9. *It.* That special Prayers applied to a particular Person by Prelates or the Religious, are no more profitable to that same Person than general Prayers are *ceteris paribus*. 19.

10. *It.* That because any one enters on any private Religion whatsoever, he is rendred thereby the more unfit and unapt to observe the Commands of GOD. 20.

11. *It.* That holy Men instituting private Religions whether of those who are endowed with Possessions, or of the Mendicants, sinned in so doing. 21.

12. *It.* That the Religious living in private Religions, are not of the Christian Religion. *A pernicious Error.* 22.

13. *It.* That Friars are obliged to get their Living by the Labour of their Hands, and not by begging. *Condemned by Alexander IV.* 23.

14. *It.* That he who gives Alms to the Friars, or to a preaching Friar is excommunicated, and he that receives those Alms is excommunicated. 24.

11. 3. 22. 17. p. 3

It does not appear by the Record that Dr. *Wicliffe* was at all cited to appear at this Court; nor any other besides Dr. *Nicholas Hereford*, Dr. *Philip Remyngdon* Canon Regular, and *John Ayshton*, A. M. who were the principal Followers of Dr. *Wicliffe*, and espoused his Opinions. The Reason why † Dr. *Wicliffe* himself was not cited,

H 3

may

† Mr. Wharton says he was cited but that he refused to appear, being advised by his Friends that a Plot was laid by the Prelates to seize him on the Road. And that his Cause was undertaken by the Chancellor of Oxford, the two Proctors, and the greater Part of the Senate, who in a Letter sealed with the

may probably be, his being a Member at that time, of the University who claimed the Privilege of being exempted from all Episcopal Jurisdiction. However the zealous Arch-Bishop found another Way to come at him. He got this Parliament a Bill to pass the Lords *against Preachers of Heresy*, whereby it was provided, ' That the King's Commissions be made and directed to the Sherifffes, &c. according to the Certificates of the Prelates to be made in the Chancery from time to time, to arrest all such Preachers as preach Sermons containing Heresies and notorious Errors, as more plainly is found, and sufficiently proved before the Arch-Bishop of *Canterbury*, and the Bishops and other Prelates, Masters of Divinity, and Doctors of *Canon* and *Civil Law*, &c. specially assembled for this Cause ; and also their Fautors, &c. and to hold them in Arrest and strong Prison till they will justify them according to the Law and Reason of holy Church.' But this Act having never had the Assent of the Commons, it was, on their Request, and declaring in the next Parliament, which met *Octob. 6th* this Year; that it was never their Meaning to be justified, and bind themselves and their Successors to the Prelates, no more than their Ancestors had done before them; revoked and laid aside.

*Cittar's Ab-
bridgment.*
p. 285.

Of this the Arch-Bishop seemed aware, and therefore obtained of the King a Grant, or Letters Patents, dated at *Westminster*, *July 12th*, whereby Authority and Power are given to the

A. D. 1382.

the University Seal, sent to the Court, gave him a great Commendation for his Learning, Piety, and orthodox Faith. Appendix Cave's Hist. Liter. p. 51.

This Instance of the University's Kindness and Affection for Dr. Wickliffe makes it the more probable that the Testimonium given to him by the University four and twenty Years after was genuine, and not, as is pretended, the Forgery of Peter Pain, who put the University Seal to it unknown to the Chancellor, Præf. 11, &c.

GB. N°. 21.

Arch-

Arch-Bishop and his Suffragans ' to arrest and detain in their own Prisons, or any other, at their Discretion, all and singular who privately or publicly, from that time forward, preach the foresaid *Conclusions*, wherever they can be found, till they shall repent of the Pravities of those Errors and Heresies.'

He likewise obtained Letters Patents from the King directed to the Chancellor and Proctors of the University of *Oxford*, dated the Day after the former, by which they were appointed Inquisitors-General, and directed that if they knew any within their Jurisdiction who were probably suspected to be in the Favour, Belief, &c. of any Heresy or Error, and especially of any of the *Conclusions*, publicly condemned by the Reverend Father *William* Arch-Bishop of *Canterbury*, by the Counsel of his Clergy, &c. and that if they found any who were so bold as to receive into their Houses and Inns Master *John Wickliffe*, Master *Nicholas Hereford*, Master *Philip Reppington*, Master *John Abston*, or presumed to communicate with any of them, they should banish and expel them from the University and Town of *Oxford* within seven Days after the same shall appear to them: And that if any Man had any Book or Treatise of the setting forth or compiling of the foresaid Mr. *John Wickliffe*, &c. they should cause the same to be seized and taken: And the Sheriff and Mayor of *Oxford* for the time being, and all and singular the Sheriffs, Mayors, Bailiffs, and Ministers, and others his faithful Subjects, are required to be aiding and assisting to them in the Execution of these Presents. July 13th.

The Arch-Bishop likewise, ~~wrote~~ ^{finding nothing done in answer to his Letters sent} to *Robert Rigge* who was now Chancellor of the University, and commanded him to publish in *St. Mary's* Church, and in the Schools, in *Latin* and *English* the above-said heretical and erroneous *Conclusions*; and to forbid preempторily any hereafter to preach or defend

send them, or any to admit to preach, hear, or hearken unto *John Wicliffe*, &c. who are vehemently and notoriously suspected of Heresie, or that they either aid or favour any of them; and that he should enquire in all Halls and Inns who favoured and promoted the said *Conclusions*, and oblige such as he discovered to retract them upon Oath. The Chancellor answered, that to do this was as much as his Life was worth. To which the Arch-Bishop replied, That the University must be a Fautor of Heresie, if she thus was the Occasion that Catholick Truths were not made publick. Which being backed with the King's Letters aforesaid, the Chancellor was prevailed with to promulge the Archiepiscopal Commands; on which the Seculars were so much incensed against the Religious, who, they said, would ruine the University, that many of them went in fear of their Lives.

Antiq. Oz-
on p. 191.
c. 2.

v. 3. p. 936.

At this time *Henry Crumpe* a Cistercian Monk, *Peter Stokes* and *Stephen Patrington Carmelite* Friers, distinguished themselves in opposing the *Conclusions* lately condemned by the Arch-Bishop, &c. This the Chancellor resented as a Disturbing the Peace of the University, and accordingly cited them to appear before him, and on their Refusal pronounced them contumacious, and suspended them from all School Exercises. Of this *Crumpe* complained to the King, who by his Letters to the Chancellor and Proctors, dated the 14th of this Month *July*, required them not to hinder or molest the said *Crumpe*, &c. in their opposing the foresaid Heresies and Errors.

v. 3. ad p. 936.

Arch-Bi- The Arch-Bishop likewise wrote to *Peter Stokes*,
shop *Wate's* and sent him an Account of the Proceſs lately made
State of the in divers Congregations on the Condemnation of
Church P. XXIV heretical [and erroneous] Articles of
78. App. *John Wicliffe* and his Followers, and gave him a
Commission to publish them in the University. He
likewise wrote a *second* Letter to the Chancellor,
wherein

wherein he admonished him ' not to let or molest
 ' those Divines of the University; who concerned
 ' themselves in this Matter; and to suffer none
 ' hereafter to teach, maintene, preach or defend
 ' any such Heresies or Errors in the Universitie,
 ' either within or without the Schools; and in par-
 ' ticular not to admit *John Wickliffe*, &c. unto that
 ' Office of preaching, but to denounce the said
 ' Persons to be suspended.' But finding that all
 this did not answer his Purpose, and having a
 mind to make a strict Enquiry into and Proceſs
 against Heresy in the University, the Arch-Bishop
 required his Clergy to meet in the Monastery of
 St. *Frydeswilde* there on *November 18.* this same
 Year. I do not find that Dr. *Wickliffe* was at all be-
 fore this Convocation. But *John Ashton* being strictly
 examined by them was restored to his School Antiq. Ox-
 on. p. 193.
Exercises, and *Philip Repyndon* they compelled to c. 1.
 abjure the condemned Conclusions. As to Dr. *Ni-* Knyghton
 de event.
 Angliz. Col.
 2657.
cholas Hereford, he is said to have taken a Journey
 to *Rome*, and in Consistory before the Pope to have
 offered to defend the *Conclusions* lately condemned
 by the Arch-Bishop, &c. and to shew they were
 true and unreprouable, against all Opposers. That
 for this he was condemned to a perpetual Impri-
 sonment; but being, after some time, released from
 thence, at the Instance and Importunity of some
 Lords about the Pope, he returned into *England*,
 where he had the same Punishment inflicted on him
 by the Arch-Bishop, being by him committed to
 Goal. Tho' others say, he yielded and submit-
 ted, and took on him the Habit of a *Cathusian* at Hist. Uni-
 ver. Oxon. p.
 192.
Coventry, where he ended his Life in the Monastery
 of St. *Anne*. But to return,

Dr. *Wickliffe* in his Writings often speaks of this
 Court at the preaching Friars. He calls it *the*
Counsaille of Freres in Lendon with the Herydene;
 or the Earthquake Council. In a Defence which
 he wrote after the Condemnation of his Opinions
 in this Assembly, he takes Notice of their char-
 ging

MS. Hy-
peroo Bodl.
163.

ging him and his Followers with asserting, *That*
God ought to obey the Devil. ‘ Such Things, says
 ‘ he, do they invent of Catholick Men, that they
 ‘ may blacken their Reputation, as if they held
 ‘ this Heresy, That *God is the Devil*, or any
 ‘ other open Heresy; being consequently prepa-
 ‘ red by false Witnesses to impose such Heresies on
 ‘ true Men, as if they were the false Inventors of
 ‘ them.’

How Pray-
er of good
Men helpeth
much. MS.

In answer to the IVth heretical Conclusion with
 which he was charged, Dr. *Wicliffe* says thus.
 Sophisters shulden know well that a curled Span
 both fully the Sacraments tho’ it be to his damn-
 ing, for they ben not Autours of these Sacra-
 ments, but *God* kepeth that Divinity to him-
 self; but of Prayers is all the contrary.

Of Servants
and Lords.
MS.

So with respect to the VIIth erroneous Con-
 clusion he observes, that now Priests were standers
 with this Error, and that these false Testings
 were put upon them to make Lords to hate them;
 that these now Priests destroyed most by *God’s*
 Law rebely of Servants agens Lords, and
 charge Servants to be Sugget the Lords be
 Tyrants.

add. p. 937.

Hen. Whar-
ton’s Preface
to Bishop
Peacock’s
Treatise.

But ‘ to refute the Arguments of *Wicliffe*, and
 ‘ convince his Followers with solid Reasons, nei-
 ‘ ther the Ignorance of the Clergy nor the Badness
 ‘ of their Cause did then permit. It was accounted
 ‘ too great a Condescension in the Governors of
 ‘ the Church to confute the Mistakes, and inform
 ‘ the Judgments of their seduced People. Yet
 ‘ somewhat, at least, was necessary to dazzle the
 ‘ Eyes of the unthinking Multitude, and to set
 ‘ them agens their Adversaries.’ Nothing could
 be more effectual to this End than charging them
 with such open Blasphemy and sapping the Foun-
 dations of Civil Government: And setting the
 Doors wide open to the bold Insults of Libertines
 and Atheists, and the no less pernicious ones of
 ignorant Enthusiasts: But notwithstanding these
 Endeav-

Endeavours to blacken Dr. *Wicliffe's* Reputation, and the backing them with the Assistance of the secular Arm ; he still gain'd Ground in the Affections of the † People, and his Followers more and more increased. Altho' now being overpowered by Force, he was obliged to quit his Professor's Place, and retire to *Lutterworth*. Antiq. Ox. on. p. 190. c. 1.

† The Number of those who believed in his Doctrine very much encreased, and like Suckers growing out of the Root of a Tree, were multiplied, and every where filled the Compass of the Kingdom. Inasmuch that a Man could not meet two People on the Road, but one of them was a Disciple of *Wicliffe's*.-- These were like their Master, too eloquent, and too many for other People in all Disputes or Contentions by Word of Mouth; being powerful in Words, strong in Prating, exceeding all in making Speeches, and out-talking every body in litigious Disputations. *Knyghton de eventibus Anglie*, Col. 2663, 2665.





C H A P. VII.

Dr. Wicliffe being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palsie, and cited to appear before the Pope. He writes a Letter to excuse himself, and has another Fit of the Palsie, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance and burning them.

A. D. 1382.

J. addit. p. 398.

*Walsingb.
Hist. Angliz.
p. 291.*

*Knyghton.
c. 2671.*

DR. *Wicliffe* being thus forced to leave the University and retire to his Parsonage at *Lutterworth*, he still continued his Studies and Endeavours to promote the Reformation of those Corruptions which he was convinced had been brought into Religion. About this Time Pope *Urban VI.* having his Title still questioned by the *French*, who adhered to *Clement*, and refused to acknowledge him to be lawful Pope; sent his Bulls to *Henry le Spencer*, Bishop of *Norwich*, to empower him to undertake the Croisade against the *French*, and promising to those who either went with him, or contributed towards the Expences of his Expedition, the same Indulgence which it had been customary to grant to those who go to the Assistance of the Holy Land. On this Encouragement, the Bishop met with abundance of Contributors, especially among the Ladies and Women who gave their Jewels, Necklaces, Rings, Dishes, Plates, Spoons and other Ornaments; and very many, as it was thought, gave more than they were able, that they might obtain the Benefit of Absolution for themselves, and their good Friends.

Against

Against this *Croisado* of the Pope's Dr. *Wicliffe* published a particular Tract, and in another written about the same time blames the Pope for ringing The Seal or Banner of CHRIST on the Cross that is token of Peace, Mercy, and Charity, for to see all Christen Men for love of twaie alle Priests that ben open Antichrist, for to neyntene their worldly State, to oppresse Christendom worse than Jews weren agens holý writ, and Life of CHRIST and his Apostles. Accordingly he asks, Why wole not the proud Priest of Rome grant full Pardon to all Men for to be in Peace, and Charity and Patience, as he woth to all Men to fight and see Christen Men?

Great Sentence of Curse expounded.
c. 16.

It seems as if it were about this Time that Dr. *Wicliffe* published his Book entituled *The great Sentence of Curse expounded*: In which he mainly refers to the Arch-Bishop's condemning as erroneous this Conclusion, That *Temporal Lords may, at their Plesure, take away Temporal Goods from Church-men, who are habitual Delinquents*. Men wondzen, says he, why they cursen the King and his true Officers that for Felony or Debt, or eschet taken his own Goods agens the Will of a false Priest Traitor out of these Chances, and taken no heed whether they don this by Procelle of Law or else by Extortion and Tirannie. And it seemeth that they understonden this however it be taken wrongfully or justly, by their Damnation that they made at London in the Earth-shaking; where they saiden That it is Errour to see that secular Lords may, at their Doom, take temporal Goods fro the Church that trespasseth by long Custom. If this be Errour, as they seyn falsly, then the King and secular Lords may take no farthing ne farthing worth, fro a worldly Clerk, tho' he owe him and his Liege Men never so much Good, and may well paye it and wole not. And thus the King shall be cursed if he do Righteousness in his Revene on his Liege Men,
and

C. 19.

and bying a Sathanas out of his old Sin, and Theft, which Thing the King is bounde for to do by G O D's own Word.

About the same time Dr. *Wicliffe* published the *Causes that menen poore Priests to receive not Benefices*. The Occasion of this seems to have been, that in the Parliament which met in *May*, 1382. they had been represented by the Prelates as 'going from County to County, and from Town to Town in certain Habits under Diffimulation of great Holines preaching Matters of Sclaunder, to engender Discord and Dissention betwixt divers Estates of the said Realm as well spiritual as temporal in exciting of the People, to the great Peril of all the Realm: Whom they maintained in their Errours by strong Hand and by great Routs.' In vindication therefore of these his Followers, Dr. *Wicliffe* shews that their going from Place to Place to preach was to profit mo to their own Souls and other Mens, and that the true Reason why they were charged with Envy, slandering of Prelates, and destroying of holy Church, was their * sad Reproving of Sin. I have put the whole Tract in the Collection, &c. for the Readers Perusal.

* serious.
Nº. 19.

Dr. *Wicliffe* lived but a little while after his Removal to *Lutterworth*, being seized with the *Palse* soon after he came thither; but of this Fit he was so well recovered as to be able to attend his Studies, and preach as before. However he seems to have received this Advantage from it, that he was by it protected from any further Prosecution by his Adversaries. This was now attempted by Pope *Urban*, who cited him to appear before him.

A. D. 1382.
Coll. Nº. 18.

To this Citation Dr. *Wicliffe* return'd a Letter of Excuse, wherein he tells the Pope That if he might traveile in his own Person, he wode with G O D's Will go to him, but that C H R I S T had neded him to the contrary; and taught him to moze obesse to G O D than to Man: That he supposes of the Pope

Pope that he will not be Antichrist and reverse CHRIST in this wicking to the contrary of CHRIST's Will; for if he summons ageyns reason by him or any of his, and pursue this unskillful summoning, he is an open Antichrist. And undoubtedly he would not have been suffered to live so quietly as he did, had he not laboured under a Distemper which his Enemies hoped would soon put an End to his Life. And this it accordingly did two Years after, on *St. Sylvester's Day*, the Vigil of the Circumcision of the Lord, when he being in his Church of *Lut-terworth* on *H. II Innocents Day* hearing of Mass, about the Time of the Elevation of the Sacrament, he fell down, being seized with a violent Fit of the *Palsey*, and especially in his Tongue, so that neither then nor afterwards could he speak till his Death.

On this Occasion is Dr. Wickliffe's Memory unmercifully insulted by his Adversaries. Thus one of them tells us, 'It was reported that he had prepared Accusations and Blasphemies, which he intended on the Day he was taken ill to have uttered in his Pulpit against the Saint and Martyr of the Day, [Thomas a Becket;] but that by the Judgment of God he was suddenly struck, and the Palsie seized all his Limbs; and that Mouth which was to have spoken huge Things against God, and his Saints or Holy Church, was miserably drawn aside, and afforded a frightful Spectacle to the Beholders: His Tongue was speechless, and his Head shook, shewing plainly that the Curse which God had thundred forth against Cain, was also inflicted on him.' Tho' it seems a Report was all the Ground of this Cen-

¶ *The Tinnmouth Chronicle, and Walsingham say, that it was the Day after Decemb. 29. being the Feast of Thomas a Becket, whom the Romish Church stile a Saint and Martyr.*

sure,

*Coll. N^o. *** sure, which is quite spoiled if what *Horne* attests
19. be true ; that Dr. *Wicliffe* was siezed on H. *Inno-*
cent's, the Day before the Feast of *Thomas a Becket*.
 The Distemper of which Dr. *Wicliffe* died, is not
 an uncommon one. His Enemies might have re-
 membered that Arch-Bishop *Islip*, Dr. *Wickleffe's* Pa-
Walsingham tron, died of it: And that Arch-Bishop *Thomas*
ibid. *Arundel*, who is stiled ' the loftiest Tower and an
Uffer de ' invincible Champion of the Church of *England*,
script. verna. was soon after his condemning that excellent Person
p. 164. the Lord *Cobham*, seized with a Distemper in his
 Tongue, which swelled it so excessively, that it
 quite deprived him of his Speech and quickly put
 an End to his Life.

V. addit. p. 238. Thus ended this great Man's Life which was full
 of Trouble, and, especially at the latter End of it,
 exposed to almost continual Danger. ' He was a
Wharton ' Man than whom the Christian World in these last
Ap. Cave ' Ages has not produced a greater ; and who seems
Histo. liter. ' to have been placed as much above Praise as he
p. 51, 52. ' is above Envy. He had well studied all the
 ' Parts of Theological Learning, and was well
 ' skilled in the Canon, Civil, and our own muni-
 ' cipal Laws, and was endowed with an uncom-
 ' mon Gravity of Manners, and above all things
 ' had a flaming Zeal for GOD, and Love for his
 ' Neighbour. Hence arose that earnest and vehe-
 ' ment Desire of restoring the primitive Purity in
 ' the Church in that ignorant and degenerate Age
 ' in which he lived. Which Desire he was not-
 ' withstanding so far from suffering to go beyond
 ' its Bounds, that he made it a Matter of Con-
 ' science to preserve all the Rights of Ecclesiasti-
 ' cal Discipline untouched, and often blames the
 ' Religious, as they were called, for breaking in
 ' upon them, [by getting themselves exempted
 ' from the Episcopal Jurisdiction.] His excellent
 ' Piety, and unblemished Life, even the worst and
 ' most spiteful of all his Adversaries never dared
 ' to call in question: And his very excellent
 Learning

Learning and uncommon Abilities very many of
 them have sufficiently owned. And indeed in those
 Writings of his which are yet remaining, Dr. *Wic-*
liffe shews an extraordinary Knowledge of the
 Scriptures, for the Time he lived in; discovers a
 very good Judgment, argues closely and sharply,
 and breathes a Spirit of excellent Piety. Nothing
 is to be found in him that is either childish or
 trifling, a Fault very common to the Writers
 of that Age; but every thing he says is grave,
 judicious, and exact. In fine, he was a Man
 who wanted nothing to render his Learning con-
 summate, but his living in an happier Age.

1395. The O.
 of Conclusions.
 Reformed ho.
 61. 12. 11. 1.
 He is call
 Evangelical
 Fox 1. 662.

Dr. *Wickliffe* being thus removed out of the
 Reach of his Enemies, they were resolved to be
 avenged of his Followers. For this purpose, 12
 Years after his Death, Arch-Bishop *Thomas Arun-*
del in the Convocation which met Feb. 26. that

V. D. Addit. p

Year, condemned 18 Conclusions said to be taken
 out of *Wickliffe's Triologus*, and commanded Frier
William Wodford to defend his so doing. Four

Hen. IV.
 c. 15. A. D.
 1408. V. D. Addit.
 vid. Gibson 6
 406. Lynders
 409.

Years after this, Dr. *Wickliffe's* Adversaries got an
 Act to be passed by which any one was forbidden
 to ' presume to preach openly or privately with-
 out License of the Diocesan of the same Place
 first required and obtained: Curates in their own
 Churches, and Persons hitherto privileged, and
 other of the Canon Law granted, only excepted:
 And it was ordained that none from thenceforth
 any thing preach, hold, teach or instruct open-
 ly or privily, or make or write any Book
 contrary to the *Catholic Faith*, or *Determination*
 of the *Holy Church*, nor make any Conventicles,
 or in any wise hold or exercise Schools. Also
 that none should favour such, but should within
 40 Days from the time of the Proclamation of
 this Statute, deliver to the Diocesan such Books
 or Writings of such wicked Doctrine and Opini-
 ons as they had. And he who offended against
 this Royal Ordinance, was to be arrested by

the Diocesan, and proceeded against according to the Canons, and being convict to be kept in Prison, and fined at the Discretion of the Diocesan: And if he refused to abjure, or relapsed, he was to be delivered to the secular Arm, and burnt for the Terror of others.

A. D. 1407. This Law was too cruel to meet with much Encouragement from so good a natured People as the *Englsh*. And therefore about seven Years after this *Henry* Prince was suborned for, and in the Name of the Bishops and Lords; and Sir *John Tibetott* the Speaker for, and in the Name of the Commons to exhibite a long and bloody Bill against the poor *Lollards*, wherein the Promoters of it shewed a most unlawful and monstrous Tyranny: For they would have had it enacted, That every Officer or other Minister whatsoever might apprehend and enquire of such *Lollards* without any other Commission, and that no Sanctuary should hold them: The Reason of which Severity is said to be that they preach'd and taught against the temporal Livings of the Clergy, altho' they added Prophecies touching the King's Estate, and Whisperings and Bruits that *K. Richard* was living, to insinuate that the poor *Lollards* were guilty of these Practices, and thereby to incense the King against them.

A. D. 1408. In the Year after this, Arch-Bishop *Thomas Bishop Gib-* *Arundel* made a Constitution at *Oxford*, that from thenceforth none shall preach any Doctrine contrary to the Determination of the Church, nor call in question what the Church hath determined upon pain of Excommunication *ipso facto*, and submitting to Penance; and of being for the second Offence declared a Heretick. The Penance before-mentioned to be the Retraction of his Errors publicly in the Place where they were preached, and preaching and teaching without Fraud the Determinations of the Church.

It was likewise ordained that none should read *Ibid.* p. 406. the Books of *John Wicliffe*, or of his Cotemporaries, unless they be first examined and approved by one of the Universities, upon pain to suffer as a Promoter of Schism and Heresy. And that none should advance Propositions or Conclusions (tho' in the Schools) that tend to subvert the Catholick Faith, upon pain of the greater Excommunication till he confess his Fault and retract.

It was further ordained, That none should pre-*Ibid.* p. 407. sume publicly or privately to dispute about Articles *determined by the Church*, or to call in question their Authority, or teach contrary to *their Determination*, and especially about the *Adoration of the glorious Cross*, the Worship of the Images of Saints, or Pilgrimages to their Places or Reliques; or speak against the Administration of Oaths in the Ecclesiastical and Civil Courts, in accustomed Cases and the usual Manner. It was likewise ordained, That because the University of *Oxford* was greatly infected with *Lollardy*, to the great Scandal thereof and of the Church of *England*, therefore every Head should enquire monthly whether any Scholar hath maintained Doctrines against the *Determinations of the Church*, and if he should find Reason to suspect any one, or that any Scholar was defamed of maintaining any such Doctrines, he should effectually admonish him to desist, and if after such Admonition he continued obsti-

† This seems to allude to the Formalities then used in taking an Oath which were these. The Person that swore was obliged to hold up his three middle Fingers, and put them on the Book, to signify the Trinity and the Catholick Faith; and the other two, viz. the Thumb and Little Finger, were to be put under the Book and held down in Token of the Damnation of Body and Soul, if he did not depose the Truth. And after having sworn he kneeled down and touched the holy Gospel Book, and kissed it saying, *So help me GOD, and this holy Dome. Or so help me GOD, all Saints and the holy Evangelists.* Fox's Acts and Monuments, Vol. II. p. 28. Bishop Gibson's Codex, p. 31.

nate, he should, besides suffering the other Punishments decreed, be *ipso facto* excommunicate, and expelled his College. That the Heads being found negligent herein shall be excommunicated and deprived, as also if they were detected of holding any the said unsound Doctrines. And that Offenders in any Case against the Constitution shall be incapable of Benefice for three Years, besides other Punishments at the Discretion of the Ordinary, according to the summary Methods of proceeding in Cases of Treason. And that Persons suspected of Heresy, being cited in due Form and not appearing, shall be summarily proceeded against, and Sentence shall be given according to the Crime.

Lastly, It was ordained, that no body hereafter should by his own Authority translate any Text of Holy Scripture into *English*, or any other Language by way of a Book, Libel, or Tract; and that no Book, Libel, or Tract of this Nature now newly composed in the Time of *John Wicliffe* or since should be read, either in Part or all, publicly or privately, under pain of the greater Excommunication, until by the Diocesan of the Place, or if the Case should require, by a provincial Council, the Translation should be approved.

p. 341 A. D. 1414. In the Parliament held 2 Hen. V. the *Lollards*
Ibid. p. 403, are charged with great Rumours, Congregations,
 464 and Insurrections, here in the Realm of *England*, by their Excitation and Abetment, to adnu, destroy and subvert the Christian Faith, and the Law of G O D and holy Church within the same Realm of *England*; and also to destroy the same our Sovereign Lord the King, and all other manner of Estates of the same Realm of *England*, as well spiritual as temporal; and also all manner of Policy, and finally the Laws of the Land. It was therefore enacted, That all Officers at their Admission shall take an Oath to destroy *Lollards*, and to assist the Ordinaries therein; That Heretics convict shall forfeit their Lands and Goods
 and

and Chattels; That the Justices shall have Power to enquire of Offences against this Act, and to award a *Capias*, and the Offender shall be delivered to the Ordinary within ten Days, who shall not take the secular Indictments in Evidence, but commence new Process: That the Party may be let to Mainprise; That every Ordinary shall have Commissaries to receive Hereticks of the Sheriffs, who shall impanel sufficient Juries: And that a Heretick breaking Prison shall forfeit his Goods and Chattels, Lands and Tenements which he had the Day of his Arrest to the King, who shall have the Profits thereof until he yielden to the Prison from whence he escaped; only if such Person returned not to Prison, and died not convict, his Heirs were to enter on his Lands and Tenements after his Death.

These * wholesome Severities, as they were then called by the zealous Church-men, occasioned the learned Abridger of our Records to make the following Remark: That 'the Clergy, at this Time, Cotton's
Abr. p. 555. 'ceased not to rage and roar after Christian Blood ' *tanquam leones rugientes*, and whosoever did the ' Fault, they put *John Porter* in the Stocks, and ' cried *crucify CHRIST* and deliver us *Barrabbas*; ' for now all horrible Mischiefs whatsoever were ' imputed to the poor *Lollards*.' Just as the biggotted and superstitious among the Heathens Tertullian,
Apolo. p. 26. served the Christians, representing them as guilty

* William de Newburgh giving an Account of the cruel Usage of the Albigenses who fled hither for Refuge in King Henry II's Reign, viz. that they were burnt in the Forehead, and whip'd, their Cloaths being cut up to their Waists, and in that Condition, in the midst of Winter, turn'd out of the City, and every body forbade to shew them the least Pity, and so they perished with the Cold and Greeness of their Wounds: He adds, *Hujus severitatis pius rigor non solum a peste illa quæ jam irrepererat Angliæ regnum purgavit, verum etiam, ne ulterius irreperet, incusso hæreticis terrore præcavit. Histor. Lib. II. c. 13.*

of all manner of Wickedness, and the Enemy
the Gods, of Princes, of the Laws, of
Manners, and the whole humane Nature.

That these hated and persecuted Men
no where be sheltered, but that all Persons
deny them Succour, Arch-Bishop *Chicheley*
A. D. 1416. Years after this in a Convocation held at E
Spelman's Councils. made a Constitution which he sent to the B
Vol. II. p. of *London* and his other Suffragans to be
672. Execution : Wherein' he ' enjoined all Suffi
' and Arch-Deacons in the Province of *Cants*
' with their Officials and Commissaries in
' several Jurisdictions, diligently to enquire
' every Year after Persons suspected of He
' That where any reputed Hereticks were r
' ed to dwell, *three* or more of that Parish
' be obliged to take an Oath that they woul
' tify in writing to the Suffragans, Arch-Dea
' or their Commissaries, what Persons were
' reticks, or who kept private Conventicle
' who differed in Life and Manners from the
' mon Conversation of the Faithful, or who
' ed Heresies or Errors, or who had any susp
' Books written in the vulgar *English* To
' or who received, favoured, or were convi
' with any Persons suspected of Error or l
' lies. ——— That the Diocesans, upon l
' mation, should issue out Process against th
' cused Persons, and if they did not deliver
' over to the secular Court, yet they should
' mit them to perpetual or temporary Impi
' ment as the Nature of the Cause require
' least until the sitting of the next Convocation

|| B. Long. This was a most effectual Way to ruine the
land's Regi- *Wicliffites*. For that now an Inquisition was f
ster in *Fix's* in every Parish, and Men were set at Var
Acts and Mo- against their own Fathers and Mothers, and
numents. Vol. against their own Fathers and Mothers, and
II. p. 34, 40, est Relations : So that often a Man's greatest
41, 42, 43, were those of his own Household, and Blood. ||
44, 47, 49, cordingly we find too frequent Instances, ||
50.

Rec

as to suffer the Opposition then made to Popish Tyranny and Superstition to be condemned, and the Cruelties used to force Men to approve of them to be palliated and discredited.

- A. D. 1415. At this time the Council of *Constance* sat, in which were condemned 45 Articles, said to be Dr. *Wicliffe's*, as Heretical, False, and Erroneous; and he himself was declared an obstinate Heretick, and his Bones ordered to be dug up, if so be they could be distinguished from the Bones of the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to *Richard Flemming* then Bishop of *Lincoln*, to take up Dr. *Wicliffe's* Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed *four* and *fourty* Years, and burnt them, and cast the Ashes into a Brook adjoining, called *SWIFT*.
- A. D. 1428. the Faithful, and cast on a Dunghill. This Sentence was not executed till 13 Years after, when Orders were sent by the Pope to *Richard Flemming* then Bishop of *Lincoln*, to take up Dr. *Wicliffe's* Bones and remove them. Whose Officers accordingly took them out of the Grave where they had lain undisturbed *four* and *fourty* Years, and burnt them, and cast the Ashes into a Brook adjoining, called *SWIFT*.

- All this Cruelty, the Reader can't but observe, was exercised on the poor unhappy *Wicliffites*, not only for their opposing the Faith of the Scriptures, as was pretended, but for their not submitting to the unexamined *Determinations* of Holy Church,
- 2 Hen. V. and the absolute Authority of the same. They
a. 15. are charged with 'preaching and teaching openly
' and privily, divers new Doctrines and wicked
' heretical or erroneous Opinions, *contrary to the*
' *Catholick Faith builded on CHRIST, and blef-*
' *sed Determinations of the Holy Church* —
' *in Subversion* of the said *Catholick Faith*, and
' *Doctrine* of the Holy Church.' So that the
Determinations and Doctrine of Holy Church are
put on the same Level, and reckoned of equal Ob-
ligation with the Catholick Faith builded upon
CHRIST. Nay, this Catholick Faith is affirmed
to be such as *the Church hath sufficiently* deter-
mined, declared *and* approved. This was the En-
gine which about this time was set up, as most
successful against the prevailing Growth of the
poor

poor distressed *Wicliffites*. The Eyes of the un-
 thinking Multitude were dazled with this Pretence,
 The Authority of Holy Church, and Infallibility
 of her Determinations. All the Arguments and
 Reasons of condemned Hereticks, tho' never so
 good and solid, were reckoned sufficiently answer-
 ed, by its being asserted that they were contrary to
 the Determinations of Holy Church, to the Au-
 thority of which it was the Duty of all true
 Church-men to submit; and the Maintenance of
 this Pretence was esteemed the great Bulwark and
 Security of the Church. The Vanity of these
 Pretences Dr. *Wicliffe* discovered, and in this fol-
 lowed the Opinion of the most learned Writers of
 that Age, who maintained That 'the representa-
 'tive Church, or general Councils were not only
 'fallible, but had sometimes actually erred;' That
 * the Pope and his Cardinals did often revolt
 from the Faith, or lead into Error themselves and
 their Churches; That 'the Decrees, and Defi-
 'nitions of the Church ought to be submitted to
 'the Examination of every private Person; that
 'no Article of Faith was to be received, which
 'was repugnant to the Principles of Reason; and
 'that not the Belief and Acceptation of the
 'Church caused any Doctrine to be accounted
 'true, and an Article of Faith, but the presuppo-
 'sed Truth of the Doctrine rendered the Belief of
 'it rational and justifiable.' And all this was very
 necessary in an Age so fatally credulous and
 ignorant as to admit the Doctrine of the Church's
 Infallibility so far as to believe, That 'if it should
 'happen that the Church militant and the Church
 'triumphant disagreed in an Article of Faith, the
 'Determination of the Church militant ought ra-

Mr. *Wbar-*
ton Pref. to a
 Treat. of Bi-
 shop *Pocock's*.
 p. 35.
Wicliff. Tri-
alo. fol. 109.

* Quod si replicas ex hoc sequi quod papa & Cardinales sui
 frequenter in fide deficiunt ac se & Ecclesias suas sæpe decipi-
 unt, vera est conclusio sed dolenda. *Trial.* fol. 109.

‘ther to be followed.’ But notwithstanding the Extravagancy of this Assertion, it was so well calculated, like the Doctrine of Transubstantiation, for magnifying the Power and Authority of the Clergy, that he was look’d upon but with an evil Eye by them, and esteemed no Friend to the Church who was so hardy as to oppose it. And the Clergy being now backed by the Civil Power, made those they counted their Enemies but too sensible of the ill Effects of their having an ill Opinion of them. To use Dr. *Wickliffe’s* Words, they despisen, beaten and sleen Christen Men made to the Image and Lykenes of the Holy Trinitie. — That it were better to hem dwellen among Heathen than in such Congregations.

Prologue c.
12.



CHAP.

C H A P. VIII.

Of Dr. Wicliffe's Opinions.

IN the foregoing Chapters I have, according to the best Light I could get, given a faithful Account of the Life of Dr. *John Wicliffe*, and the Sufferings he met with on account of the Opposition which he made to the Errors and Corruptions of the Age in which he lived. In doing this I have been obliged to mention some of the Opinions for which he was persecuted by the then Church Representative. But since they were afterwards so much misrepresented by his Adversaries, and so many others were charged upon him which were not so much as mentioned during his Life Time; I have thought it proper to add this Chapter, in which I intend to give as good an Account of them as I can get from those of his Writings which I have seen.

The Censure which the great *Melancton* passed on him is well known, and made great Use of by the Papists *. ‘I have look’d, *says he*, into *Wicliffe*, who is very confused in this Controversy, [of the Lord’s Supper;] but I have found in him many other Errors by which a Judgment may be

In præfato libro cui titulus *Sententia veterum de cæna Domini* inscrip. *Frederico Myconio*. To. I. p. 416, 417.

* Inspexi & Uigilephum qui valde tumultuatur in hac controversia, sed deprehendi in eo multa alia Errata, ex quibus judicium de spiritu ejus fieri potest. Prorsus nec intellexit, nec tenuit fidei justitiam. Ineptè confundit Evangelium & politica, nec videt Evangelium nobis concedere ut legitimis omnium gentium politiis utamur: Contendit presbyteris non licere ut possideant quidquam proprium. Decimas nullis vult solvi nisi docentibus, quasi verò Evangelium vetet uti politiciis ordinationibus. De dominio civili sophistice & plane seditiose rixatur. Ad eundem modum de cæna Domini sophistice cavillatur publice receptam sententiam.

‘ made

F. Parsons's 3 Conversion, Part 3. c. 9. § 7. made of his Spirit. He neither understood, nor believed the Righteousness of Faith; he foolishly confounds the Gospel and Politicks, and does not see that the Gospel allows us to make use of the lawful Forms of Government of all Nations: He contends that it is not lawful for Priests to have any Property. He will have it that Tithes ought to be paid to none but those who teach, as if the Gospel forbid the Use of political Ordinances. He wrangles sophistically and downright seditiously about Civil Dominion. In the same manner he cavils sophistically against the received Opinion of the Lord's Supper.

De trad. hum. p. 127. In certis dispu. p. 330. Elsewhere he observes that *Wicliffe* plainly raved in denying that it was lawful for Priests to have any Property: That *Wicliffe* was mad in thinking that the Ungodly could have no Dominion.

Loci communes; de potestate ecclesie. To. 2. p. 555. So again, in another Tract he says, That 'the *Wicliffian* Superstition which obliges the Ministers of the Church to be Beggars, and denies that it is lawful for them to have any Property, is pernicious and seditious.'

The same things were objected to him by the Papists as what they thought even Protestants themselves would not defend.

1. F. Parsons's 3 Conversion, Part 2. c. 9. § 9. 10. 2. † 'That if a Bishop or Priest should give holy Orders, or consecrate the Sacrament of the Altar or minister Baptisme, whiles he is in mortal Syn: It were nothing avaylable.
'That it is against Scripture, for any ecclesiastical Ministers to have any temporal Possessions at all.

† These Articles are the 4th, 10, 11, 14, 17, 18. of those condemned by Arch-Bishop Courtney, &c. at the preaching Friars London, in 1382. the F. Parsons says 'They were some of *Wicliffe's* first Articles condemned at Oxford, about the Year of CHRIST 1380. and that after be published many more.'

' That

- ‘ That no Prelate ought to excommunicate any Person ; except he know him first to be excommunicated by G O D. 3.
- ‘ That so long as a Man is in deadly Syn :. He is neither Bishop nor Prelate. 4.
- ‘ That temporal Lords may, according to their own Wills and Discretion, take away the temporal Goods from any Church-men, whensoever they offend. 5.
- ‘ That Tythes are meere Almes, and detayned by the Parishioners, and bellowed where they will at their Pleasure. 6.

The *first* and *fourth* of these are to the same Purpose, and are vindicated by *John Hus*, who observes that the * Article consists of *three* Parts, 1. That a civil or temporal Lord is no Lord whilst he is in mortal Sin. 2. That a Prelate is no Prelate whilst he is in mortal Sin. 3. That a Bishop is no Bishop whilst he is in mortal Sin. The first of these he thus explains, That a civil or temporal Lord is not a civil Lord *apud Deum* or in G O D’s Account so long as he continues in mortal Sin. For this he quotes *Osea* 8. which he thus paraphrases, ‘ They reigned, to wit, by Usurpation, and not by me who never approved of their Abuse of their Government. They were Princes, to wit, by Name or Title, and I did not know them, that is, I did not approve of their usurped Principality as to the Abuse of it.’ And this seems very plainly to have been Dr. *Wicliffe*’s Meaning. In his *Tri-Adv. 7.logue*, as it is quoted by *William Wodford*, he thus *han. Wicle- writes*. ‘ In the 8th of *Osea* it is written of unbelieving Kings, They reigned, but not by me ; they were Princes, and I knew it not, and it is added as the Reason, of their Silver and their Gold have *sum Ang-lum.*

* In the Article, as it was condemned by the Arch-Bishops are the Words Civil Lord, which are omitted by Parsons.

... *... that they may be cut off.*
 ... or King of God, and whom
 ... he does not acknowledge:
 ... but they want a just Domini-
 ... conditions that 'It seems
 ... Sin hath a true Do-
 ... of the Creatures *apud Deum* in
 ... but deserves to be called a
 ... a Robber, altho' by Rea-
 ... Law, he retain the Name of
 ... Prince, or a Lord.' In this Opi-
 ... *St. Austin*, as has been before
 ... by *Hus*, as asserting that
 ... *alienum est, male autem*
 ... *Fideli homini totus mundus*
 ... *infideli autem nec obolus.* To the
 ... he elsewhere observes, 'If temporal
 ... Brings and Extortions to the Pro-
 ... Transfers to God and his People,
 ... Antichrist.

... it is certain, always teaches Subjec-
 ... Obedience to Princes. CHRIST, says
 ... Apostles weren most abesant to
 ... and Lords, and taughten all Men to be
 ... them, and serbe them truly and wilfully
 ... Works and Tribute, and dread them
 ... them before all other Men. — JESU
 ... paid Tribute to Emperors, and
 ... Men to pay him Tribute. And
 ... in God's Name Christen
 ... to every Creature of Man either
 ... high than other, either to Dukes
 ... to the Vengeance of Misdoers,
 ... of good Men. Also St. Paul com-
 ... of God that every Soul
 ... Powers, for there is no Pow-
 ... of God. Princes ben not to the dread of
 ... of evil Wolk, but of evil Wolk. Wilt thou not
 ... God, and thou shalt have
 ... thereof. For he is God's Minister to
 them

them to Good. Sothly if thou hast don Evil dread thou, for he heareth not the Sword without Cause; for he is GOD'S Minister, Wengre into Wrath to him that doth Evil. Therefore tho' Deed be ye suget not only for Wrath but for Conscience. Pay to all Men Debts, both Tribute, and Custome for Things boyn about in the Lord, and dread and Honour and Love. And our Saviour JESU CHRIST suffered mekely painful Death of Pilate not excusing him for his Jurisdiction by his Clergy. And St. Paul profer'd him ready to suffer Death by Doom of the Emperour's Justice if he were woorthy to Death, as Deeds of the Apostles tethen. Accordingly he blames the Clergy of his Time for being Traitors to Kings and Lords in denying this Obedience, because they pleaded to be exempt from the King's Jurisdiction and Chastising, and refused to pay any Subsidie, or Tax, or Helping of our King and our Reume, without Leabe and Assent of the worldly Priest of Rome. So true is what Dr. Wickliffe says of himself and Followers, that they destroien mostly GOD'S Law Rebelty of Serbants agensc Lords, and charge Serbants to be suget tho' Lords be Tyrants.

As to the 2d and 3d Parts of this Article, viz. that Prelates and Bishops in mortal Sin are no Prelates and Bishops, or that they do not ordain, consecrate nor baptise; I have shewn before that Wickliffe denied the Charge, and expressly affirms that the Effect of CHRIST'S Ordinance is not taken away by the Wickedness of those that minister it; since, as he observes, † they ben not Autours of the Sacraments. What gave Occasion to his

How Prayer of good Men helpeth much. MS.

† Unless a Christian Priest be united unto Christ by Grace, Christ cannot be his Saviour, nec sine fallitate dicit verba sacramentalia, neither can he speak the sacramental Words without lying, licet profint capacibus, tho' they are profitable to the worthy Receivers. De veri. scriptu. MS. p. 138.

being

Hist.
 monum.
 Vol.
 161.
 I
 rej.

seems to have been
 less Prayer displeaseth
 and the People. It
 Men is not worthy to be
 good Life, yet their
 Holy Communion they ben
 To waken Dr. Melville
 a foul Sophist. a foul and
 Cleric to colour
 this Cloak is foul but
 Words, and none of these
 when this feared Society of
 was unbounden. Why
 such a cursed Man's
 God in his holy Ser-
 Chastened Men, and evil
 Faithfulness against God's
 commandment by St. Paul that
 this Honour but he that is
 And the People grieve
 of God, and cleave o
 them against their Sins
 find; and if he be no
 Chastened People.
 the Fallenness of this Charge
 Merchant Name and Religi-
 to expose Protestan-
 either in Church or Sta-
 to the last, of very seditio-
 If, says Bellarm
 to hear or read the Truth,
 Doctrine of murdering P
 to the Catholicks, is
 certainly of
 whom the Protest
 Fox and Crispin,
 England, have p
 Books. In the eighth
 their Article
 Prelate

Lord or Prelate so long as he is in mortal Sin. The
 People may, at their Pleasure, correct their Lords if
 they offend. *Ud. 222. p. 342.*

On this Occasion I beg leave to give another Instance of the Misrepresentation of Dr. *Wicliffe's* *Ufferi de*
 Opinions by his Adversaries. In or about the *Christia. Ec-*
 Year 1254. the Friars at *Paris* published a Book *cle. suc. p.*
 which they called *the Eternal Gospel*. In this *cur-*
sed Book, as it is called by the University of *Paris*,
 the Gospel of CHRIST is compared with this
 Eternal Gospel, and is found to be less perfect
 and worthy; as the Light of the Moon is less
 than that of the Sun, and the Shell not so much
 worth as the Kernel. Against this Book *William*
St. Amour wrote, to oppose the Blasphemies con-
 tained in it: In which he attempted to shew that
 the Times he lived in were the last Times, or
 near approaching to them. This he does by enu-
 merating eight Signs, the first of which is, 'That
 some endeavour to change the Gospel of CHRIST
 into another Gospel, which they say will be
 more perfect, and better, and more worthy,
 which Gospel they call the Eternal Gospel, or
 the Gospel of the Holy Spirit, which, when it
 comes, will void or set aside the Gospel of
 CHRIST.' This *Hen. de Knyghton* tells us, *De event.*
 was very exactly completed in *Wicliffe* and his *Anglia Lib.*
 Followers, who, he says, have changed the Gos- *V. fol. 2646.*
 pel of CHRIST into the *Eternal Gospel*, that is,
 the vulgar and common Mother Tongue, and
 so eternal because by the Laity it is reckoned
 better, and more worthy than the *Latin*.

But to proceed. Dr. *Wicliffe* is charged with
 asserting that 'It is not lawful for Priests to
 have any *Property*, and that they ought to be
 Beggars; and that Tithes are mere Alms, and
 ought to be paid to none but those that teach
 or do their Office.'

|| Now it's very plain from Dr. *Wicliffe's* Wri-
 tings, that he thought it reasonable that a good

K

Priest

|| How Re-
 ligis Men
 shulde kepe
 certain Arti-
 cles. MS.
Trial. fol. 76.

Priest have resonable Lihode to serbe God.
May he allowe it to be lawfut to have a moderate
Provision helides the Necessaries of Food and

Of Priest- Raiment. Accordingly he finds Fault with ap-
propping Parish Churches to ober rich Houses,
and putting there an Idiot, and giving him too
little Lihode, and taking all the Profit to them-
selves. Wyves and Offerings he stiles God's
Part, and says that Clerks should live on them,
and blames the Religious for making the Coun-
mons so poo; that they may not † sozthe to pay
them to Curates. Accordingly he thus advises

Short Rule the Clergy of his Time, If, says he, thou be a
Priest, and namely a Curate, live thou holly;
passing other Men in holy Prayer, and Devote,
and thinking, in holy Speking, Counselling and
true Teching, and ever that God's * Hells, his
Gospel, and Vertues ben in thy Mouth, and ever
despise Sin to draw Men therefro, and that thy
Deeds ben so rightful, that no Man shall blame
them with Relon, but that thine open Deeds be

* Com-
mands.

|| lay.

a true Book to all Suiers and || lewd Men to serbe
God and do his Hells thereby. For ensample
of good Life, and open and lasting stirceth more
rude Men than true Preching by naked Word.
And wast not thy Gods in great Feasts of rich
Men, but live a mean Life of poo; Mens Alms
and Goods both in Wear, and Drink, and Cloths,
and the Remnant geve truly to poo; Men that
have not of their own, and may not labour for
febleness or Sicknells. And thus thou shalt be
a true Priest both to God and to Men.

By all this it seems very plain that it was never
Dr. *Wicliffe's* Meaning, that the Clergy should
have nothing of their own, but be reduced to a
State of Beggary. The Occasion of this Re-
proach seems to have been.

Great Sen- 1. That Dr. *Wicliffe* observed, that we readen
tence of not in all the Gospel where CHRIS T paid Tithes,
Curie ex- or bad any Man do so. — that in one Country
pounded. MS. c. 14. is

is one Manner of Tithing, and in another fast by is a contrary manner, and if Tithes weren due by God's Commandment then every where in Christendom shulde be one manner of Tithing.

2. He contended that People should pay their Tithes and Offerings as they did within few ^{Complaint to the King and Parliam- MS.} Years, to good Men and able, to great Wlozship of God, to Profit and Fairness of holy Church lighring in Earth. — that those Things that ben due to Priests shulden not be axed by Strength, ne Violence, oꝝ Curling, but be ge- ven freely withouten Exaction or Constreyning.

3. He disliked that pooꝝ People should be con- ^{Ibid.} strained to find a worldly Priest, sometime unable both of Life and Kunning, in Pomp and Pryde, Cobertise and Envy, Glotony, Drunkeness and Lechery, in Simony and herely with fair hors, and jolly and gay Saddles and Bydles ringing by the way, and himself in costly Cloths and * Pelure, and to suffer their Wives and Childzen * ^{fine Fur.} and their pooꝝ Neighbours perish foꝝ Hunger, Thirst and Cold, and other Wilschies of the Wozld.

4. He observed that the pꝛincipall Cause foꝝ which Tithes and Offerings shulde be paid was Cu- rates teching their Parishens in Wozld and Ex- ample. And that in many Caas Sujets may le- fully withstond Tithes by God's Law and Man's ^{Of Clerks Possessioners MS. c. 25. Of the Of- fice of Cu- rates MS. c. 5.} also; and that the Curates ben moꝝe cursed of God foꝝ withdrawing of teching in Wozld and Deed in good Ensample, than the * Sujets ^{MS.} oꝝ People in withdrawing Tithes and Offerings, when they don not well their gostly Office.

* This, Dr. Wicliffe tells us, his Enemies, in order to make him odious to the Civil Government, represented, as if he had taught that Herbans oꝝ Tenants may lawfully withold Rents and Service fro their Lords, when Lords ben openly wicked in their living. Of Servants and Lords. MS.

K :

5. He

Of the Order of Priesthood. MS. c. 19.

Trial. fol. 62.

5. He reproved the Clergy of those Times for preaching and ministering the Sacraments for their winning, for seeking greater Salaries, and setting forth fables and new subtilties for vain Name of Clergy. 'Before *Cesar*, says he, endowed the Church, no one took this Honour of the Priesthood upon him unless he was called of G o d. Whereas now Men aspire to the Primacy in the Church, to be honoured and respected of Man, or for the sake of worldly Gain.'

Of Clerks Possessioners. MS. c. 9.

6. He lamented the Abuse of the Church's Goods. The Angel, saith he, said full Sothe, when the Church was dowed, that this Day is Uenym shed into the Church. For they that shulden be most meek and wisful pooz, and in most Devotion and Mirrour of all worldly Vertues to worldly Men, ben now turned into Lucifer's Pride and Sathana's Cobetille, and Antichrist's Hypocritie, and Idleness, and ben Mirrour of all Sins, and no Tongue in this Life can tell the Harms thereof.

Bishop Sanderson's Sermons. p. 211.

Lastly, He disliked the Religious, &c. their having Lordships and Mannors, of which, at that time, so many were in the Hands of Ecclesiasticks, that it has been computed, they had little less than one half of the *Temporalities* of the Kingdom. Dr. *Wickliffe* therefore shewed, that in the old Law

Great Sentence of Curke expounded. MS. c. 18. Ecclesiastical regimen. MS.

all Priests and Deacons, and Officers of the Temple weren sustained by Tithes and Offerings, and had none other Lordship. And thae *Temporalities* belong to temporal Men. That Priest, Deacon or Curate schuld not be Lords by lordlyche Manner, to this understanding that Priests and Clerks schulden not fyght by material Process, neither plete nor scribe by worldly Manner against temporal Lords, taking from them secular Lordships.—That Prelates, neither Priests ne Deacons schulde not have secular Office, such as Chancelloz, Treasurer, Pryby Seal, &c.

see Addit. p. 342.

By

By *Property* is meant 'the highest Right that a Man hath, or can have to any Thing, which is no way depending upon any other Man's Court-^{Cowell's Law Interpreter v. Property.}tesie.' And this, as it has been observed, none in our Kingdom can be said to have in any Lands, or Tenements, but onely the King in the Right of his Crowne. Because all the Lands through the Realm, are in the Nature of Fee, and doe hold either mediately or immediately of the Crowne.' And if this be true with respect to Lands or Tenements, that no Man has strictly the Propriety of them, it must be much more so in the Case of Tithes, or Lands, or Tenements bestowed upon GOD, that is, given to such People as bestow themselves in the Service of GOD, for pure and perpetual Alms. For here is plainly a Condition implied in the very Donation. The Benefice is given for the Office. And thus much our own municipal Laws assert, That 'the Holy Church of *England* was founded in the Estate of Prelacy by the King, Earls, Barons, ^{25 Edw. 3. Stat. 6.} &c. to inform them and the People of the Law of GOD, and to make Hospitalities, Alms, and other Works of Charity in the Places where the Churches were founded, — and certain Possessions as well in Fees, Lands, Rents, as in Advowsons assigned to sustain the Charge.'

For the same Reason are the Tithes stiled *mere Alms*, because they are given to make Hospitalities and Alms. But Dr. *Wicliffe* no where, that I can find, asserts that the Tithes and Offerings are to be † detained by the Parishioners, and bestowed where they will at their Pleasure. He expressly limits this to *many Cases*; and in his Paper given in to the Pope's Delegates or to the Parliament,

† Decimæ prædiales non debent subtrahi, cum ad Ecclesiam pertineant, in cuius damnum factum præpositi non redundat. *de veritate scriptur.* MS.p. 430.

to Cases limited by Law, i. e. when the spiritual Head or President fails in punishing them, or that the Faith of the Clerk is to be corrected.

Great Sentence of Curfe expounded. MS. c. 19.

Nay he supposes that when the King, God's Vicar, justly taketh these Goods of holy Church evil occupied by *Sathanas* Clerks, he departeth them wisely to just Men to help of poor Men, and encreasing of virtuous Life both of *Pricks*, *Lords*, and *Commoners*.

Melancton further charges *Dr. Wicliffe* with neither understanding nor believing the Righteousness of Faith; or Absolution from our Sins through Faith in the Blood of *CHRIST* shed for the Remission of Sins. But it is certain that no one can well say more than he does to keep Men from trusting in an outward Righteousness, as contributing to the

Of Prelates. MS. c. 9.

Attendite a fermento Pharisaeorum.

MS. c. 4. 3.

Great Sentence of Curfe expounded.

MS. c. 9.

Odo sunt in quibus seducuntur simplices. MS.

building of Cathedral Churches, the Curiosity of gay Windows, and Colours, and Paintings, and Babwries; finding Wax to burn before Images, to the Neglect of Compunction of their Sins, and minding of heavenly Things, and doing their Alms to their poor Neighbours that ben bedrid, feeble, and crooked, and blind, and therewith have nought of their own. Thus he elsewhere observes, that as to Pardons and holy Water, and Blessings of Bishops it is a feigned Thing — and to blind the People, and make them over little to dread Sin; for that they trust in these false Pardons, and not in God's Mercy, and their own very Repentance and good Life. As to *Merits* he shewed that it is never taught in all the Gospel that Saints diden more help Merits than were needful for their own Souls.

Of Prelates. MS. c. 43.

291. p. 342.

Trial. lib. IV. c. 33.

Besides these Opinions, *Dr. Wicliffe* maintained it as probable, that the loosing of Satan commenced in the second Millenary after *CHRIST*'s Ascension, and that after this loosing of him, the Church notably swerved from following after *CHRIST*.

Of this he gives some Instances: As the Opinion that ' Grace may be bought and sold, as an Ox ' or an Ass, and as a Consequence of it making ' Merchandize with the buying of Pardons, and *Ibid. lib. III. c. 7.* blotting out of Sin; the Error concerning the Eu-
 ' charist, that it is an Accident without a Sub-
 ' stance: The giving the Preference to the Pope's
 ' Bulls, and neglecting the holy Scriptures.' From
 hence he dates the Rise of the several Sects of Fri-
 ers, whom he calls the Tail of the Dragon, and
 compares to the Locusts which came out of the *Ibid. lib. IV. c. 32.*
 bottomless Pit, computing their Number here in
 England to be 4000, and that they yearly expend-
 ed of the Goods of the Kingdom 60,000 Marcs.

Dr. *Wicliffe* defined the Church to be the Con-
 gregation of just Men for whom JESU CHRIST
 shedd his Blood. Of this Church, he says,
 CHRIST is the Head, he is Saviour of the *Great Sen-
 tence of Curse
 expounded.
 MS. c. 2.*
 Body thereof, that is the great Multitude of
 all worthyp to be saved. Elsewhere he distinguish-
 es betwixt the veri Body of CHRIST and his *Of wedded
 Men and
 Wives. MS.
 c. 3.*
 medlid or seinid Body. Of the former he allows
 only such to be Members who shulden be saved.
 Of the latter he owns Hypocrites to be the med-
 lid Church, says he, that is that comprehends
 pth chosen Men to Blisse, and also Hypocrites
 that shoulen be damned. So agen Holy Chirch *Prologue c.
 12.*
 which is the gossip Body of CHRIST, is a
 Net which is not yet drawn to the Bynk.
 Therefore it hath evel Men * medlid with good *Ibid. c. 14.*
 Men tpyl to the Dome in which these shulen be
 departed fro them. As Parts of this medlyd
 Church he reckons the † Clergy, secular Lords,
 K 4 and

† Thomas White, whom Walden calls Albus, who wrote
 about A. D. 1428, reckons three States of the Church mili-
 tant, viz. The Clergy, Soldiers, Labourers or Mechanicks.
This

Oao in qui- and Commons. Whereas, he observes, when
 has seducun- Men speken of holy Church the understonden
 tur. MS. anoon Prelates and Priests, Monks, Canons
 and Freres, and all Men that have Crowns,
 tho' they liven never so cursedly agens God's
 Law, and clepen not ne holden secular Men of
 holy Church tho they liven never so truly after
 God's Law, and enden in perfect Charite: But
 netheles all that shullen be sated in Bliss of hea-
 ven ben Members of holy Church, and no mo-
 those ben Members of holy Church as ben good
 Christen Men, that kepeth God's helis.

Great Sen- He maintained that the King hath a Jurisdic-
 tence of Curle- tion and Power of the Persons of high Pre-
 expounded. lates and les Priests, and Goods of holy
 MS. c. 11. Church. That Solomon put down one high

Of Servants Priest and ordained another in his Place, and
 and Lords. outlawed the first without axing help of Clerks,
 MS. for Traiterie don to Solomon and his People:
 And Treason agens Christ and his Law,
 and his People, is moze then Treason agens
 an earthly King, and moze shulde be punish-
 ed. That as Peter and Paul techen, Lords
 ben ordain'd of God to venge Wyldeeds and
 Wyldeers, and to praise good Deeds, and good
 Doers. Then the moze that a Sin is, the

* ought. moze * owen Lords to punish it. But the
 Sin of Clerks is moze then the Sin of other
 Men, then Lords owen moze to punish
 Sin of Clerks then the Sin of other Men.

|| lay or igno-
 rant.

1. 22d it. p. 343.

He opposed the making the Belief of the Pope's
 being Head of the Church, an Article of Faith
 and Salvation. Also Prelates, says he, maken
 many new Points of Belief, and seyn that is
 not enough to believe in JESU CHRIST and to
 be cristened as CHRIST leith in the Gospel of

Of Pre-
 lates. MS.
 c. 14.

*This Mr. Collier charges Wicliffe with, and ingeniously ob-
 serves. That the religious, impotent People, and others are
 excluded.*

Mark:

Mark: But if a Man believe that the Bishop of Rome be head of holy Church. And certes the Apostles of JESU CHRIST conscrepned never any Man to believe this of themselves, and yet they were certain of their saving in Heaven. How shulde then any sinful Wretch that wot never where he shall be damned or saved, conscrepn Men to believe that he is head of holy Church? Certes they conscrepnen Men sometime to believe that a Devil of Hell is head of holy Church when the Bishop of Rome shall be damned for his cursed ending in Sin. So elsewhere he observes, That worldly Clerks maken blind Men believe that the Pope is head of holy Church, and the most holy father that may not sin, and he destropeth the faith of holy Church, Weakness, Patience, and Charity, and Desire of heavenly Bliss. Therefore as the true Clerk † Robert Grossthead wrote to him, he is Cause well and Ground of Destruction of Christen faith, and good Religion, by making of evil Shepherds, and priveledges and suffering of Sin; sith he may best destrop it, and most is holden thereto.

Great Sentence of Cursi explained. MS. c. 2.

Dr. Wickliffe opposed the Authority, which, at that time, was claimed to the Church. The Devil Satanas casteth by Antichrist, he says, and his worldly false Clerks to destrop holy Writ, and cristen Mens Belief, by asserting that the Church is of more Authority and Credence then is any Gospel. They seyn that Nicodeme and many mo witten the Gospel of CHRIST's Life, and his teching, and the Church put them away and appoybed these four Gospels of Matthew, Mark, Luke and John. Then the Church might as well have put out these four and appoybed the other Gospelers; sith it was in free Will and Power of the

How Antichrist, &c. travailen to destroy holy Writ. MS. c. 2.

† Bishop of Lincoln, A. D. 1235.

Church to reproue and damnen which they
holden; and approue and accept which them
liked, and therefore men shulden belibe more to
the Church then to any Gospel. To this Pre-
sence he replies, That these sarcastyng Heretics
understonde by the Church the Pope of Rome,
and his Cardinals, and the multitude of
worldly Clerks assenting to his Symony and
worldly Lordship ower all Kings and Empe-
rores of this World: for else it were not to their
purpose to magnify the Church as they now
do. That true Men leyn that the Clergy
that first was kunning and holp of Life was
turned by the Holy Ghost to take these Gospels,
and chargen not cristen People with moe: With
these ben couth, and profitable at the full, and
ben figured in many Prophecies of God's
Law: And these four Witnesses were accept-
ed of the Holy Ghost to this Writing for ma-
ny shillis that we may [not] tell now. But
erres the Church might not have put away
these Gospels, and accepted the other, for then
it had done agens the Truth of JESU CHRIST,
and agens Charite of the Holy Ghost for to put
away these Witnesses that know moe of God's
Privity, and weren holier of Life, and to take
Witnesses not so kunning of God's Doom, ne
so holp of Life, ne so meke, ne so stable in
Faith and Love of JESU CHRIST. So else-
where he telis us, That our Prelates magnifie
themselves aboven JESU CHRIST GOD and
Man: For JESU CHRIST commanded and
saught openly that Men shulde not geve Cre-
dence to him, but if he did the Works of the
Fadir of Heaben: But our Prelates chalengen
that we geve Credence to [them] where they
don well or evil. Also CHRIST seith to the
Jews of himself that they shullen * deem a
righteous † Doom, and not after the Face:
And in his Passion time CHRIST had a sinful
Barlot

Of Prelates
MS. c. 15.

* judge.
† Judgment.

Harlot and cursed to hear Witnesse of Evil
in cas if CHRIST had said Evil: But our
Brelates that don Evil both in Deede, Speche
and Thought, crien kenely that Sujets shal-
len not deme them though they don openly
agense Charity. Also Paul bidderh that his
Sujets demen that thing that he seith after
that he was ravished into the thirde Heaben;
but our Brelates wolen not that we deem their
Seying though it be contrary to GOD's Law
openly.

He therefore says, Most Men wondzen why
worldly Clerks cursen so fast for breaking of
their own Statutes, Priviledges, and we-
ward Customs, more than for open breaking of
GOD's Commandments; sith no Man is cur-
sed of GOD only for breaking of his Wills,
whatever worldly Wretches blaberen. And
elsewhere, he stiles such Excommunications
seped Censures inflicted by Antichrist's Au-
risdiction.

Great Sen-
tence of Curse
expounded.
MS. c. 29.

v. addit. p. 343.

He affirms again and again, That Brelates and
Priests ordeyned of GOD comen in the stead of
Apostles and Disciples: and that CHRIST
ordained Priesthood.

Of Pro-
lates. MS. a.
1, 2, 3.
Object. of
Freres. MS.

He acknowledged Orders to be one of ' the se-
' ven Sacraments of Holy Church,' and thus de-
fines them. ' Order is a Power given to a Clerk
' of GOD by the Ministry of the Bishop, to
' minister duly to the Church.' But he blames
the extorting Money of those who came to
any holy Order, for Barbour, Fees, and great
Ransoms for Letters; ' the taking for writing and
' sealing of a little Scrowe with six or seven
' Lines twelve Pence or two Shillings. And
' says, that if it were need they mighten be
' shaven at a common Barber, and clippen all
' a Year for the Money that their Barbour ta-
' keth at once.' This he says is ' certainly foul
' Extortion.' He likewise asserted, That sending
of

c. 12.
Great Sen-
tence of Curse
expounded.
MS. c. 6.
Trial. fol.
124.

Great Sen-
tence of Curse
expounded.
MS. c. 6.

of these worldly Prelates is not enough, without sending of God, as St. Paul meneth.

Of Prelates.
c. 6.

He likewise blamed the Prelates of his Time for holding the halwing of dead Stones or dead Earth, and other Ornaments of the Church; as Vestments, Cloths, Chalis, and Oil and Crem more woorthp than the halwing and Blessing of the Sacrament of the Auler that is very CHRIST's flesh and his Blood.— For, says he, they holden to themselves halwing of Auler Stones, Churches, and Churchpards, and other Cloths of Church as more woorthp and precious, and suffer poor Priests be they never so unkinning and vicious against God, so that they speken not against the Sin of Prelates, to make the Sacrament of the Auler each Day, as if that were less woorthp and less precious. So elsewhere he observes, that whp that poor Priests and lewd Men, in time of Need may lawfully baptize Childzen, and not confirm them, is great Wonder among Men of Reason.— therefore to magnifie their State in Pride, and charging of Cristen Men they reserben this new confirming [blessing a young Child with a Rag and Oil] to themselves, and putten the more travaile, and more woorthp and needful Sacraments on poor Priests: And that in this they shewen their Vanitie and worldly Dignity.

Great Sentence of Curse expounded.
MS. c. 6.

He further complains, That Priests were forbidden either [to say Mass or preach the Gospel] in a Bishop's Diocesse unless they have Leave of that Bishop, and that they shall pay commonly for that Leave much Money, or else swear that they shall not speak against great Sins of Bishops and other Priests.

Of in qui- bus seducuntur. MS.

He affirmed that these Terms venyal and deadly ben founden of new Men, withouten Authority of holy Writt.

His

is Opinion of *Oaths* he thus expresses ; **Lords** **Bishops** **exceite** **strongly** **Men** **to** **do** **Ido-** **re,** **for** **they** **sweren** **customabli,** **needlesli,** **oft** **unavise** **and** **false,** **bi** **the** **Membrs** **od,** **by** **CHRIST** **and** **by** **Sapntis,** **inso-** **that** **erhe** **Lorde** **and** **Brelate** **compul** **ma-** **to** **hyme** **an** **Idole** **of** **some** **Sepnt,** **whom** **worshipith** **more** **then** **GOD.** **for** **comenly** **sweren** **by** **our** **Lady** **of** **Walsingham,** **ste** **John** **Baptist,** **Sepnt** **Edward,** **Sepnt** **Tho-** **of** **Canterbury.** **and** **such** **other** **Seintis,** **chargen** **more** **this** **Ooth** **then** **tho** **they** **sw-** **by** **the** **holie** **Trinitie.** **And** **in** **al** **thys** **honouren** **more** **these** **Seints** **than** **they** **ho-** **en** **the** **holp** **Trinitie.** **Though** **it** **were** **le-** **swere** **by** **Sepntis,** **this** **is** **Idolatrie** **to** **be** **more** **an** **Othe** **made** **by** **such** **Sepntis,** **by** **GOD** **Almightie,** **either** **by** **the** **holp** **ity.** — **to** **swere** **by** **any** **Creature** **is** **to** **Idolatrie.** — **to** **swere** **by** **a** **Creature** **is** **is** **GOD's** **Commandment :** **And** **therefore** **rist** **in** **the** **fifth** **Chapiter** **of** **Mathewe** **com-** **indpeth** **to** **not** **swere** **bi** **Heaven,** **neither** **bi** **th,** **and** **underfondith** **by** **Heaven** **and** **th,** **Creatures** **of** **Heaven,** **and** **Creatures** **Earth.** **And** **in** **al** **the** **olde** **Lawe** **it** **is** **not** **don** **where** **GOD** **granteth** **to** **swere** **by** **Creature,** **but** **only** **bi** **hys** **owne** **Name,** **or** **himself.** — **To** **absteyne** **fro** **this** **needlesse** **leful,** **and** **to** **eschewe** **Wyde** **and** **speake** **ho-** **of** **GOD,** **and** **his** **Lawe,** **and** **reprobe** **me** **by** **wape** **of** **Charity ;** **is** **Matter** **and** **se** **nowe.** **Whp** **Brelatis** **and** **some** **Lords** **nderen** **Men,** **and** **clepen** **hem** **Lowlardis,** **stiks,** **Reisars** **of** **Debate,** **and** **of** **Treason** **is** **the** **King.**

r. Wicliffe **owned** **the** **bitter** **pains** **of** **Pur-** **py,** **and** **affirmed,** **That** **seying** **of** **Mals** **On the** **Pater noster.** **h** **Clenness** **of** **holp** **Life,** **and** **hzenning** **MS.** **otion** **full** **much,** **and** **neer** **honds,** **most** **Great** **Sen-** **placeth** **exp.** **MS. c.7.** **tence** **of** **Curle**

pleaseth GOD Almighty, and profiteth to Chri-
sten Souls in Purgatory. But in his Tract of
the Chirche of CHRIST and of his Membris, &c.
he thus writes, These, the Seyntis in Purgatorie,
synen not of newe, but purge their old Synnes;
and mani Errours fallen in prayinge for these
Seyntis, and sth thei alle ben dede in Bodie CRIST's
Worship mai be taken of hem, sue we CRIST in
our Lyf, and late the Dede burie the Deede.

Ibid. c. 30. He opposed the Notion, That the singing of
special Prayers by Clerks. as samulery and ho-
nelatory shall turne to Men after their granting
and limiting. Thus, he says, the rightful De-
ling of GOD for the good Life of Men is forget-
ten, and Deling of Unful Fols that knewen not
the Ableness of Men, and rightful Dorn of GOD
is holden forth: And thereby mighty Men ben
brought out of Believe to Trust more in special
praying and applying of Unful Men, than in the
rightful parting of GOD, and Righteousness of
their own Life, and by Trust of such special
Prayers Loyds understonden that they shulden be
excused tho' they don Evil. He therefore affirms,
That Priests or Religious that ben out of Cha-
rity, and liven agens GOD's Commandementis
as in Glotony, Drunkeness and Enmity, and
Pride, stirren GOD by their vain praying to
Vengeance rather than Mercy.——that whosoever
libeth best, prayeth best; that a simple Pater No-
ster of a Plowman that is in Charity is better
than a Thousand Masses of covetous Prelates,
and vain Religious full of Covetise, and Pride,
false flattering and nourishing of Sin. That
Prayer standeth principally in good Life and holy
Desire to do GOD's Will——and in World also.

He likewise opposed the introducing the *New*
Of Prelates. Song which, *he says*, they clepen † GOD's Ser-
vice,
MS. c. 11.

† This *New Song* was introduced by *Osmund Bishop of*
Sarum, A. D. 1090. And about 1227 the same artificial
Chau-

, and which he describes by deschaunt, count-
 Note, and Organ. By these, says he, the
 Men are letted fro studying and preaching of
 Gospel. So agen he observes, That Mattins,
 Mass, and Evensong, Placebo and Dirige, and
 commendation, and Mattins of our Lady were
 used of sinful Men to be sung with high cry-
 to lett Men fro the Sentence and understand
 of that that was thus sung, and to maken Men
 idle and undisposed to study God's Law. For
 sing of Heds, and of short Time then moze
 * Japes founden deschaunt, countre Note, and
 jans, and small byeking that stirreth vain Men
 mourning moze than mourning. And therefore
 many proud and lecherous + Lovels founden + Devouren.
 + dowed with tempoal and worldly Lordships
 + great cost. But these folws shulden dread the
 of Wordz of Austin, that seith, As oft as the
 liketh me more than doth the Sentence that
 ing, so oft I confesse that I sin grievously. And
 hele || Knackers excusen them by Song in the || Players or
 Lawe, seye that CHRIST that best kept the Toyers.
 Lawe as it shulde be afterward, taught not
 charged us with such bodily Song, ne any of
 Apostles, but with Devotion in Heart, and
 Life and true Preching, and that is enough
 the best. But who shuld then charge us with
 the sure Freedom and Lightness of CHRIST's
 to? And if they seyn that Angels * hearen * Praise.
 do by Song in Heaven; seye that we kunnen
 that Song, but they ben in full Victory of their
 cruises, and we ben in perillous Battle; and
 the Valley of Weeping and Mourning, and
 Song letteth us fro better Occupation, and
 reth us to many great Sins, and to forget us

singing was brought into the Church of Scotland by Si-
 Taylor a Dominican Frier; at which Time St. Elred
 it against it, and very much exposed it.

selbes :

selves: But our fleshy People hath more li-
 king in their bodily Ears in such knocking
 and tattering than in hearing of God's Law,
 and speaking of the Blissh of Heauen. For
 they wolen hire proud Priests and other lecher-
 ous Lozels thus to knock Notes for many
 Marks and Pounds: But they wolen not
 gebe their Mins to Priests and Children to
 lerne and teche God's Law. And thus by
 this Roberie of Song is God's Law un-
 studied, and not kept, and Pride and other
 great Sins mepnten'd, and these † fowly
 Lords and People gessen to haue more thank
 of God, and worshipsen him more in holding
 up of their own Roberies with great Cost
 than in Learning and Teching and mepnten-
 ing of his Law, and his Seruants and his
 Ordinance. But where is more Deceit in
 Faith, Hope and Charity? For when there
 ben fourty or fifty in a Queer, three or four
 proud and lecherous Lozels shullen knock the
 most deuout Seruice that no Man shall * hear
 the Sentence, and all other shullen be dumb,
 and looken on them as fools. And then
 Strumpets and Chieues praise hire Jack, or
 Hobb and William the proud Clerk, how small
 they knacken their Notes, and seyn that they
 seruen well God and holy Church, when they
 despisen God in his Face, and letten other
 Cristen Men of their Deuotion and Compun-
 tion, and stirren them to worldly Vanitie;

* Vibratam illam & operosam musicam, quæ Figurata di-
 citur, auferri placet, quæ sic in multitudinis auribus tunc-
 suatur, ut sæpe linguam non possit ipsam loquentem intelligere.
Reforma. Legum, de diu. Offici. c. 5.

Non aliunde venit, quod in pagis & nonnullis etiam oppidis
 videmus tantam hominum ruditatem. tantam inscitiam rei
 Christianæ, quam quod vocum & organorum strepitus fre-
 quenter audiant, sermonem evangelicum aut nunquam audiant
 aut perquam raro. *Erasmi. Epist. Lib. 29. Ep. 64.*

And thus true Service of GOD is letted, and this vain knocking for our Follie and Pride is praised above the Moon.

He blamed some Priests for unwisely taking a Vow of Chastity, and defouling Wives, Widows and Maidens; and observes, That sith Fornication is so perilous, and Men and Women ben so frail, GOD ordained Priests in the old Law to have Wives, and never forbid it in the new Law, neither by CHRIST, ne by his Apostles, but rather approved it. But now by Hypocrisie of Fends, and false Men, many binden them to Priesthood and Chastity, and forsaken Wives by GOD's Law, and * shenden Maidens, and Wives, and fallen foulest of all. For many ben Priests and Religious in doing and other for to have lustful Life and easie, young and strong of Complexion and faren well of Meat and Drink, and wolen not travelle neither in Penance, ne study of GOD's Law, ne teaching, ne labour with their Bonds, and therefore they fallen into Lechery in divers Degrees, and in Sin against Kind.

Order of Priesthood.
MS. c. 9.
Of wedded Men and Wives. &c.
MS.

* hurt;
wrong.

For the same Reason he lamented That many Gentlemens Sons and Daughters ben made religious against their Wills when they ben Childzen withouten Discretion, for to have the Heritage wholy to a Child that is most loved. And when they come to Age, what for dread of their Friends, what for dread of Poverty in case that they get out, and for Hypocrisie and Flattering and fair † Behests of these Religious, and for dread of taking their Body to Prison, they daren not shew their heart, ne leaven this State, tho' they knowen themselves unable thereto, and thereof cometh Lechery, and sometime murthering of Men. Hence he says that such private Houses which provoke GOD by a counterfeit Holiness, are

Ibid.

† Promises.

Trial. fol.

71.

Of wed-
ded Men and
Wives. MS.

l. p. 344.

Of Pre-
lates. MS. c.
43.

* Messengers.

* sure.

† Regard.

commonly the Pest of the Devil. Petheles
he says, tho' Patrimony be good and greatly
commended of God, yet chere Virginitie is
better.

His Opinion of the sacerdotal Power of Abso-
lution as it was taught in his Time, he thus ex-
presses: Worldey Prelates blasphemers against
God the Father of Heaben, for they taken up-
on them Power that is specially and only re-
served to God, that is, assoiling of Sins, and
full Remission of them. For they taken on them
principal assoiling of Sins, and make the
People to believe so, when they have only the
soiling as Vicars or * Messengers to signify
to the People that God assoileth for Contri-
tion; and else neither Angel ne Man, ne God
himself assoileth, but if the Sinner be contrite,
that is, fully have Sorow for his Sins,
and have Will rather to suffer Loss of Earth,
and worldey friendship, and house, and bodi-
ly Death, than to do wittingly against Gods
Commandment and Will. And they chargen
more their own Assoiling, than Assoiling of
God. For if a Man come to their Schiste
and Sacraments, they assoilen him, and make
him * sure, though the Man lie upon him-
self, and be not assoiled of God. And thus
a Man be never so assoiled of God for his en-
tire Sorow for Sin, and Charity that he hath
now to God, they seyn he is damnable but
if he be assoiled of them, if he have Space
thereto, though they ben cursed Heretics and
Enemies of CHRIST and his People. And
thus they taken little † regard to God
when he seith, In what ever Time a sinful Man
hath entire Sorow for his Sins, he shall be safe.
These Prelates shulden preach this Contrition
and Mercy of God and Joies of Heaben,
and the Peril of Schiste withouten Repen-
tance, and foulness of Sins, and great Pains
of

and Righteousness of God to make
ple to see Sin, and kepe trulpy God's
admonitions, and not deceyven them by
own Power of astoyling, ne by false
ne false Prayers, and other Nobeltries
God's Law.

v. d. addit. p. 346

Indulgences he thus Writes; Prelates,
disceyven soul Chyristen Men by sepyed
Indulgencies, or Pardons, and robben them
of their Monepy. For they techen
at for Stations of Rome, and for gain-
Mings after sinful Mens Will, they
have thousands of Years of Pardon,
Pardons withouten Number to Man's
onding. And this Pardon is Forgive-
Remission of Sins when Men ben be-
trite for all their Sins, by vertue of
Christ's Passion and Martyrdome, and help
of Saints that they diden moze than
edful for their own Bliss. But this is
never in all the Gospell, and never used
by Peter, ne Paul, ne any other Apostle
or. And yet they mighten, coulde
in most Charity to teche and use this
if there had ben any such. For in
was all manner of good * Love, and
Life and Charity, and most after in his
s. And sith CHRIST found and taught
is needfull and profittable, and he
not this Pardon, then this Pardon nys
needful ne profittable. Also all Men
in Charity, ben Partners of CHRIST's
, and of all good Deedes fro the Begin-
the World till the last End thereof by

* Learning.

inque orationem sequentem devotè direxit, prome-
t,000 annorum indulgentiarum. Et per tot dies
tam virginem ante diem exitus sui per quot annos
rint. *Hora beatissims virginis Mariæ secundum*
um. 1555.

the most rightfull Dealing of JESU CHRIST, as much as it is rightfull: And more shall no Man have for no Grant of any Creature of GOD, than for this Pope's Grant of Bishops never the more of Pardon. Then ben Men great Fools that ben these Bulls of Pardon so dere, and maken them more busy to gotten them, than to keep the Hells of GOD, and to geve their Alms to the most poore and neddy Neighbour. For it seemeth that they ben out of Faith, Hope and Charity: For they trusten to have mo Thank to do their Alms after Unful Mens Will and Telling, yea to rich Houses or rich Men that have no neede, than to do their Alms after CHRIST's Telling and to most neddy Men. Also if the Day of Doom comen before these Thousand Years of Pardon comen out, then these Pardons ben false, for after the Doom shall be no Purgatory. But no Man wot how soon the Doom shall come. Pethels the Pope and his Officers in these Indulgencies presume to ben even with GOD in knowing certainly the coming of the Doom, and in departing of Merits to whom that them liketh. But both these ben empyoyed to GOD, and then it is Blasphemy for any Creature to take this to him as doth the Pope with his * Meyne. Also it seemeth that the Pope and his ben out of Charity if there dwell any Soul in Purgatory. For he may with full Heart, withouten any other Cost, deliver him out of Purgatory, and they ben able to receiue such help as they ben in Grace: Then if he deliver hem not out of Purgatory, him lacketh Charity. And if he have not Power to deliver all, then is he out of Charity, and Deceiver of Man's Soul; as he teacheth that his godly Tresour is endlesse in eche, and is never the less though he parted it generally among all. Also it pisseth Mans knowing what is GOD's Doom to such Souls, then it seemeth a great Pride for a Unful Man to make him certain and Master of GOD's

* Men or
Family.

God's Doom that he knoweth not. Also these
 Pardons gon not for Charity, but for worldly
 * Wit, as it seemeth. For if Pardon shulde be * Dirt.
 granted, it shulde be granted for to make Peate
 and Charity, and not for to make Dissention and
 Wars, and Christen Man to † slen his Brother ; † kill, slay.
 and for to stir Men to keep God's Hests, and
 not to do after singular Will or Worldly Profit
 of unskill Men that seken their own Worldly Profit
 of worldly Winning moze than saving of Christen
 Soules; and for to say the Pater Noster that
 Christ made himself; and not for singular
 Prayers made of us selbes for Love of an earthly
 King. But in all this is the contrary don as
 Men seyn in Dedes; wherefore it is all out of
 Charity, and then it is nought worth. Also if
 this Pardon be an heavenly Gift and goodly, it
 should be given freely as Christ teacheth in the
 Gospel, and not for Money, ne worldly Goods,
 ne fleshly Labour. But if a rich Man wole bie
 dere the Bull, he shall have a Bull of Pardon
 with Thousand Peres though he be cursed of God
 for his unful Life; and a poor bedrid Man that
 hath no Money, and may not travelle to Rome,
 or to such another Place, he shall have no Pardon
 of the Pope, tho' he be holy and full of Charity.
 Then say this Pardon should be freely given, if
 there any such be, it is Theft, Robberie to take
 thus much Gold therefore. But these Hypocrites
 seyn that they taken nothing for Pardon, but for
 the Bull that is seled. Certes a little dede Lead
 costeth many Thousand Pounds by Peer to our
 poor Lond. Siker they disceyven the People and
 sopen them. For they sellen a fat Goose for little
 or nought, but the Garlick costeth many Shil-
 lings. Also, this feyned Pardon disceybeth many
 Men: For rich Men trusten to see to Heaven
 thereby withouten Pain, and therefore dreaden
 the sin the less; and of very Contrition and
 leaving of sin, and of doing Alms to most
 L 3 needy

- neede Men is little spoken of. For if it were
 * truly. * sothly telde this Pardon shoulde be set at naught.
 Great falsnes is this to magnifie the Pope's
 † much. Power so † mychel in Purgatorie, that no Man
 here can teche by holy Writte ne Reason. For
 we seen in this Woorld that a little Parlor de-
 piseth the Pope and froieth his Lordship, and
 yett he doth all his Might, all his Writte, and all
 his Will to be benged upon such a poore Parlor.
 Then it seemeth for many Skills that this seyn-
 ed Pardon is a foril Merchandize of Antichrist's
 Clerks to magnifyen their seyned Power, and to
 gotten woorldly Goods, and to make Men be-
 not sin, but * likely to wallow therein as
 hoggs.

Great Sen- As to *Confession*, Dr. *Wicliffe* taught that *Confession*
 tence of Curke made to true Priests, and witt in God's Law,
 expounded. both much Good to sinful Men, so that Contriti-
 MS. c. 6. on for Sins befoze don cometh therewith, and good
 Life, and keeping God's Hells, and Woordes of
 Mercy done to poore Men sue after.

Ibid. He calls *Extreme Unction* the Sacrament of the
 last Anointing, and blames covetous Priests for
 axing greedily Money for it.

add. t. p. 346.

Of wed- So he stiles *Matrimony*. This bodily Matrimo-
 ded Men and ny, says he, is Sacrament and Figure of the
 Wives. MS. godly Wedlock between CHRIST and holy
 c. 1. Church, as St. Paul seith. Also, this Wedlock
 is nedeful to save Mankind by Generation to the
 Day of Dome, and to restore and fulfill the
 Number of Angels damned for Pride, and the
 Number of Saints in Heaben, and to save Men
 and Women fro Fornication.

add. t. p. 346.

Heresie he defines to be Errour meyn-tened
 agens holy Writte, and that in Life and Con-
 versation, as well as in Opinion.

|| It seemed to Dr. *Wicliffe* probable that so many Men
 should be saved, as there were Angels that fell, and Men cre-
 ated whilst the State of Innocence continued. *Trial* fol. 92.

In

In his Trialogue he thus delivers his Opinion of the Necessity of future Events. *Fol. 56.*
 Quod lapsum meum de *necessario*, recolo me dixisse in libro primo, quod *omnia qua eveniunt absolute necessario eveniunt*. Et sic Deus non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defensor constanter hujus oppositum, nec claret adhuc mihi demonstratio quæ hoc probat. Idcirco atque communiter hac cautela, mihi proposito tanquam possibili uno, quod non est de facto. Suppono hoc tanquam possibile, si Deus voluerit. Sed quia non scio quod Deus determinavit oppositum, & scio quod multa sunt de facto quorum dubia & sententias ignoramus; ideo ne evagemur superflue in incerto, vellem quod tractaremus de veritate possibili quæ est de facto, cum multas tales culpabiliter ignoramus. — Cum ergo in ignorantia Dei, in variatione suæ volitionis, vel rei *ibid. fol. 59.* impediens, non potest obstaculum evenire, relinquitur quod propositum Dei oportet necessario adimpleri, & sic omne futurum necessario eveniet. †

In the same Book he moves the Question concerning the Salvation of a baptized Infant, and says, he dares not determine on either Side. His Words are 'Deus, si voluerit, potest damnare infantem talem sine injuriâ sibi factâ, & si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem, vel evidentiam in ista materia acquirendam, sed ut mutus subitico confitens humiliter meam ignorantiam, verbis conditionalibus usitando, quod non claret mihi adhuc, si talis infans a Deo salvabitur vel damnabitur.' *Fol. 120.*

† Quamvis omnia futura de necessitate eveniant; Deus tamen vult quod bona servis suis eveniant per medium quo oratur. *Expof. decal. MS. p. 81.*

~~For the~~ Account of Dr. *Wicliffe's* Opinions,
~~and~~ have actually given the Reader in his
~~own~~ *Words*, he will be enabled to judge how
~~much~~ *far* his Adversaries have used, either to be
~~mislead~~ themselves exactly of what he taught, or
~~to give~~ a just Representation of it to others. Of
~~the~~ *which* I think, the Paper which I have put in
~~the~~ *the* Collection, which was drawn up by some
~~of~~ *his* Followers after his Death, is an additional
~~Proof.~~



C H A P. IX.

Of Dr. Wicliffe's Writings.

AS Dr. *Wicliffe* was very diligent and frequent in reading his Divinity Lectures, and teaching: So he wrote and published a great many Tracts. Infomuch that we are assured a certain Bishop wrote out of *England* that he had at two very great Volumes of them, which seemed to him as large as St. *Austin's* Works. *Subinco* Cocbles Hist. Hussit. lib. 1. *pus* Bishop of *Prague* burnt 200 Volumes of them very finely written and adorned with costly covers and Gold Bosses, for which Reason, I suppose, they belonged to the Nobility and Gentry of † *Bohemia*. Many of these Tracts he first published in *Latin*, and afterwards in *English*. For which he is thus complained of; That 'not being content to have filled Books written in *Latin* with his Heresy, he also out of them composed Books written in his Country's Language,

The Names of the Books wrote by Dr. Wicliffe, which were carried into Bohemia and burnt there, are as follows.

1. Dialogus.	8. De Hypotheticis.	12. Super Evangelia sermones per circulum anni.
2. Trialogus.	9. De individuatione temporis.	13. De dominio civili.
3. De incarnatione verbi divini.	10. De probationibus propositionum.	14. Decalogus.
4. De corpore christi.	11. De universalibus.	15. De simonia.
5. De Trinitate.		16. De Attributis.
6. De Ideis.		
7. De materia formâ.		

Of these John Hus tells us N^o. 6, 7, 9, 10. treated of human Sciences. Hist. & Monu. Jo. Husi. Vol. I. p. 113.
and

‘ and forthwith published them, that he might
 ‘ make even the Country People skilful in his mis-
 ‘ chievous Superstition; and that he had his End.’
 For this Reason all People were very strictly for-
 bidden to read any of Dr. *Wicliffe*’s Writings, and
 very diligent Search was made after them, especi-
Leland de ally those in *English*. The Pope excommunicated
Scrip. p. 380. all those who kept any of them, so that it was
 more than Capital to preserve even the least Title
 of them from the Flames. By these Cruelties
 People were very much restrained from the pub-
 lick Use of any of *Wicliffe*’s Books, insomuch that
Ibid. *Leland* tells us he never saw any more of them
 than the right following.

- | | |
|------------------------------------|----------------------------|
| 1. <i>De rebus Sophisticis.</i> | 6. <i>De Cena Domini.</i> |
| lib. 3. | 7. <i>Dialogus.</i> |
| 2. <i>De mandatis.</i> | 8. <i>De rebus univer-</i> |
| 3. <i>De legibus & veneno.</i> | <i>salibus.</i> |
| 5. <i>De paupertate Chri-</i> | |
| <i>sti.</i> | |

Script. Ca- The largest and most particular Account of
ta. cent. 6. Dr. *Wicliffe*’s Writings is given us by Bishop *Bale*,
 tho’ a great many of them he tells us he never saw
 himself, but took the Titles of them from the
 Writings of those who wrote against Dr. *Wicliffe*.
 I shall therefore transcribe this Account given by
 Bishop *Bale*, only adding where they are to be
 found, or in what Libraries those of them which
 are yet in MS. are: And supplying the Defects of
 it by an Account of such Tracts in our Libraries,
 which are said to be Dr. *Wicliffe*’s, of which Bi-
 shop *Bale* gives no Account.

1. *Dialogorum suorum* lib. 4. *Cum locutio ad personam multis.* This Book was printed some where in Germany, A. D. 1525. in 4° without any Name of Place or Printer, with the following Title. J O. WICLEFI viri undequaque piif. dialogorum libri quatuor, quorum primus de unitatem, & ideas tractat.

tas. Secundus *universarum creationem complectitur*. Tertius *de virtutibus vitiisque ipsis contrariis copiosissimè loquitur*. Quartus *Romæ ecclesiæ sacramenta, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentam originem atque eorum hypocrisim, variaque nostro ævo scitu dignissima graphice perstringit, quæ ut essent inventu facilia singulorum librorum tum caput, tum capitis summam indice prænotavimus MDXXXV*. The Copies of this Book, having been destroyed by the Papists, are so rare that the learned Mr. Wharton thought that in the Library of Trinity College in Cambridge, the only Copy in England. But his Grace the Arch-Bishop of Canterbury has another in his Noble Library collected by himself, of which, by his Grace's Favour, I had the Perusal. And the learned Mr. Evans was so kind as to communicate to me another Copy of the same Book, which formerly belong'd to Bishop Simon Patrick.

De religione perfectorum lib. 3. *Si Episcopus in confirmatione.* 2:

De Ecclesia & membris. lib. 2. *Suppositis dictis de fide catholica.* 3:

De Diabolo & membris. lib. 2. *prouit omnipotens Deus in trinitate.* A Copy of this in English is in the Collection in C.C.C. in Cambridge, with this Title, *How Satanas and his Priests, and his feined religions casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin.* It thus begins. *As Almighty God in Trinity ordeineth Men to come to the Bliss of Heaven.* — Bibli. Bod. lei. Archi. A. N^o. 3849. P. 58. c. 20.

De Christo & Antichristo. lib. 2. *Egressus JESUS de templo, Mattheus.* 5. See N^o. 13.

De Antichristo & membris. lib. 2. *Quemadmodum Dominus JESUS ordinavit.* 6.

Iterum de Antichristo lib. 1. *Nota quod Antichristus 4 corn.* 7.

Sermones in Epistolas. lib. 4. *Circa Epistola sententiam dicendum.* 8.

In

In the publick Library in Cambridge is a MS. in 4°. 349.4 with this Title, *An Exposition on the Epistles for Sundays throughout the Year*. It is in English.

9. *Sermones in Evangelia*. lib. 3. Bishop Bale seems never to have seen this. In the MS. Volume aforesaid in the publick Library at Cambridge, is an Exposition on the Gospels, &c. In the Cotton Library are Homilies in English on the Epistles and Gospels. The first Epistle is for the sixth Day after the Nativity of CHRIST, Gal. IV. *Quanto tempore heres parvulus est*. The Homily on which begins thus, Poule tellith in this Epistle what Freedom Men sholden use, and lebe service of the old Law. The Gospel is, *Vidit Johannes Ihesum venientem ad se*. Jo. 1. This Gospel reflecth a Witness how Baptist witnesseth of CHRIST, both of his Godhede and sumdel of his Manhede.
- E. 1567, 1601. In the King's Library is a Volume of English Homilies on the Epistles, and another on the Gospels, they both begin with the first Sunday in Advent, and in the latter the Gospels are written in English.
10. *In Evangelia festivalia* lib. 1. *Hoc Evangelium historice narrat*.
11. *In Evangelia ferialia* lib. 1. *Principium Evangelii Jesu Christi*.
1612. 12. *In Evangelia Dominicalia*. lib. 1. *Homo quidam erat dives &c*.
13. *In commune sanctorum*. lib. 1. *Ego sum vitis vera vos palmites*. This Book is in the MS. Library of CCC. Cambridge K. 15. 4°. It consists of two Parts. In the first are 31 Homilies on several Texts promiscuously chosen; the first of which is *John xv. 5.* and begins thus. As comyn thing is better and before other things, so this Gospel that is red in comyn Sanctorum shulde Men knowe sumwhat, specially Priests, for it is a soule thing that Priests speke as Pies, and know not their own Wois moze than down Belts, and specially whan they reden Belebe of holy Church. In

In the ~~first~~ Part the Saint is generally specified on whose Festival the Homily is made. The first Homily is on *May. xxiv. Egressus Jhesu de templo*. It thus begins, this Gospel tellith myche wisdom that is hid to many Men, and specially for this Cause that it is not all red in the Chirche. See N°. 5.

In the same Volume is an imperfect Tract entitled PARDON. It originally consisted of five Leaves, but four are cut out, so that only one Side is now remaining, which begins thus: O Cristen Men, in the Beleeve of CRIST that thenken for to have Pardon, loke what Pardon, and who may gif Pardon, and who reteryneth Pardon, and how it shulde be geben, and thane exa-myne Pardon and her Bullis, and wher thei be groundide in Feith and Charitie.

De Dominis & servis. lib. 2. *Servi primum juste ac libenter.* This Tract is in *Englisb* in the MS. Collection in C.C.C. Cambridge, C. 161. 48. with this Title: *Of Servants and Lords, how eche shull kepe his Degree.* It begins thus, First, Servants shullen truly and gladly serbe to their Lords or Masters; and contains almost 26 p. in 4°.

Speculum militantis Ecclesia. lib. 2. *Cum identitas mater sit fastidii.*

Confessio de Eucharistia. lib. 1. *Sape confessus sum & adhuc.* A Copy of this is in the *Fascicu. xix. a. xi. in Hyperoo* Bod. 163. This is in the Collection N°. XVI.

Determinationes Eucharist. lib. 1. *Hostia consecrata in altari.*

Summula logicales. lib. 3. *Juvenum rogaribus quibus.*

De speciebus hypotheticis. lib. 1. *Sequitur de speciebus hypotheti.*

De exclusivis & exceptivis. lib. 1. *Secundarie superius est promissum.*

De copulativis & relativis. lib. 1. *Sequitur de copulativis pertract.*

De disjunctivis. lib. 1. *Tertio sequitur de disjunctivis.*

vid. 628. p.

14.

15.

16.

17.

18.

19.

20.

21.

22.

De

23. *De raritate & densitate.* lib. 1. *Videtur ex tertio sequi quod nihil.*
24. *De velocitate motus localis.* lib. 1. *Jam ultimo restat videre quid.*
25. *De propositionibus temporalibus.* lib. 1. *Sequitur jam ultimo de proposit.*
26. *De causalibus.* lib. 1. *Pertractandum venit de causalibus.*
27. *De comparativis.* lib. 1. *Consequens est ad dicta superad.*
28. *De conditionalibus.* lib. 1. *Primo supponitur enim hypotbeti.*
29. *De motu locali.* lib. 1. *Sequitur de localibus pertract.*
30. *De materia & forma.* lib. 1. *Cum materia & forma sint uni.*
31. *Tractatus de anima.* lib. 1. *Restat alterius pertractare de.*
32. *De esse ideali quorumlibet.* lib. 2. *Tractando de ideis primo oportet.*
- 1 p. 254. 33. *Logica de singulis.* lib. 1. *In purgando errores circa uniuers.*
34. *De dilectione.* lib. 1. *In quolibet homine peccatore.*
35. *De studio lectionis.* lib. 1. *Malum est in eis perseverare ea.*
36. *Octo beatitudines.* lib. 1. *Iesus Christus qui est Titm, D. 19. Dominus.* In the Cotton Library is a MS. entitled the VIII Blessings, being a sort of Comment in English on the former Part of our Lord's Sermon on the Mount. It begins thus. *Videns Ihesus turbas ascendit in montem* Matth. V. *Frendis Seynt Jon Crisostom in the Quene upon this Gospel of this Day seith that every Beest reasonable and unreasonable, when he seeth a thing that is lusty and comfortable to his Kynde, sojeth and is mythe restraigned thereby.*
37. *De Trinitate.* lib. 1. *Supereft inuestigare de distinctione.* This Book of Dr. *Wicliffe* was, it seems, condemned, which occasioned *John Hus* to defend it in one of his Acts in the Schools, A. D. 1410. *Elucida-*

Elucidarium Bibliorum lib. 1. *Viginti quinque libri veteris testamenti.* This was written in *English*, and printed 1550 in 12°, with this Title. *The true Copie of a Prolog wrytten about 200 [167] Yeares paffe by John Wyckliffe, (as may justly be gathered bi that that John Bale hath written of him in his Boke entitled, The Summarie of famous Writers of the Ile of Great Britain) the Original whereof is founde written in an olde Englishe Bible, betwixt the Old Testament and the Newe, which Bible remayneth now in the Kyng Hys Majesties Chamber. Imprinted at London by Robert Crowley, dwellynge in Elie Rents in Holburne, Anno Dom. 1550.*

38.

Transfuit in Anglicum sermonem Biblia tota, adhibitis prefationibus atque argumentis cuique libro suis. Of this there are several MS. Copies in our Libraries. In the publick Library at Cambridge, *Class* 3. N°. 4.—454 *Folio* is a MS. Copie of the New Testament translated into *English*, to which is prefix'd the *Prologue* above-mentioned. To each Book is there added an *English* Preface taken out of St. Jerome. That before St. *Matthew* thus begins. *Here begynneth the Prologue on the Gospel of St. Matthew, Matthew that was of Judee as he is set first in Ordre of Gospellers, so he wrot first the Gospel in Judee, and from the Office of a Tolgadrere he was clepid to GOD.*—— A 4° Copy of this same Translation of the New Testament is in *Emanuel* College in Cambridge, in a spare Leat at the End of which is written, that this Translation was finished 1383, and this Copy taken 1397, and that the Value of this Copy is 10 s.

39.

In *Trinity* Colledge Library is a MS. Copy of the *Pentateuch* only of this Translation. It is a thin *Folio* fairly written, and entituled *Libri Mosaiici Angl.*

Translatio Clementis Lanthoniensis. lib. 2. *Sanc-tus Augustinus dicit in.* This *Clement* was a Canon of the Order of St. *Austin*, and Prior of the Monastery

40.

Zeland de Monastery of Lanthony in Wales. He flourished
Scrip. Bri. p. A. D. 1154. and wrote in *Latine An Harmony of*
226.

nes me h.
7.

the Evangelists, which began thus, *Quariz qua fre-*
tus auctoritate. He likewise wrote a *Latin Com-*
mentary on the four Gospels. In the Earl of Ox-
ford's Library is a MS. entitled '*John Wickliffe's*
' Translation of *Clement Lanthon's Harmony of*
' the Gospels,' which begins thus; *Clement, a*
Prest of the Chyrche of Lanthouth, in 12 Parts.

41.

Commentarii in Psalterium. lib. 1. *Magnum abun-*
R. 10. 25. *dantiam consolationis divina.* In the Library of

R. 1. p. 395.

Trinity College in Cambridge is a MS. entitled
' *Commentaries on the Psalms of David,* and
' other Scripture Songs or Hymns written by *Jo-*
' *Wickliffe.*' It thus begins; *Grete abundance of*
gostly Comfozt and Joye in God cometh into
the Hertis of them that seyn o2 syngen devoutly
these Psalms. Bishop *Bale* tells us that *Richard*

Scriptorum
Cent. 5^a.

Rolle alias de Hampole wrote *Meditations on the*
Psalter, the Beginning of which was, *Magna spiri-*
tualis suavitatis. This being so like the Beginning
of these *Commentaries* seems to have made them
mistaken for *Hampole's.* This *Commentary* runs
thro' all the *Psalms* Verse by Verse, which are here
recited in the *Latin Translation.* For Instance,
Psal. I. 1. Beatus Vir, &c. In this *Psalms* he
spekethe of *CHRIST* and his followeris, spe-
ynghe fast to us, &c. *Hampole's Meditations* were
written in *Latin*: The Conceit that they were in
Englysh seems to have arisen from his translating
the *Psalter* into the *Englysh Tongue.* The first 89
Psalms in this *Comment* are in the Library at
Lambith.

To these *Commentaries on the Psalter* are added
Commentaries on several Hymns, viz. (1.) Isa. cap.
12. (2.) Canticum Hezekie Isa. xxxviii. v. 10, (3.)
1 Sam. ii. add finem v. 10. (4.) Canticum Moys.
Exod. xv. ad finem. v. 19. (5.) Abacuc iii. (6.) Den-
terono. cap. xxxii. (7.) Benedicite omnia opera Domini
Domino. (7.) Te Deum laudamus. (8.) Benedictus
Domino

us Deus Israelis. 9. *Magnificat anima me-*
um. 10. *Nunc Dimittis.* Lastly, There
Comment on *Symbolum Athanasii* which is
fect.

er cantica sacra, lib. 1. *Confitebor tibi Domine* 42.

veritate scriptura, lib. 1. *Restat parumper dis-* 43.
Errores. A Tract with this Title in 4^o
the Bodleian Library, *Rotula in Archivo A.*
32.

cessatione legalium, lib. 1. *Redeundo autem ad* 44.
tum de.

quendam discipulum, lib. 1. *Pauper discipulus* 45.
bristi.

statu innocentie, lib. 1. *Ut supradicta magis* 46.
ant.

parliamentum regis, lib. 1. *Protestor publice ut* 47.
ias. Of this there is a Copy in *Walsing-* v. d. add. p. 355
History, p. 206, 207, 208. a Translation
ch is inserted in the foregoing History.

assonum suarum, lib. 1. *Totum genus huma-* 48.
ra Christum. This is only a single half Sheet
ing the Conclusions sent to the Pope, *A. D.*

ones hyemales, lib. 1. *Initium sacri Jesu* 49.
evangelii.

ones astivales, lib. 1. *Vespere autem sabbati* 50.
cesc.

Dotatione ecclesie, lib. 1. *Utrum clerus debue-* 51.
tionem.

stipendiis ministrorum, lib. 1. *Considerate qui* 52.
a sacerdotibus. This Tract is in *Englisb* in

S. Collection in C.C.C. in Cambridge, men-
before, entituled, *How Men shulden find*
beginning with these Words. *Thinketh*
ye Men that finden Priestes, that ye don this
for GOD's Love, and help of your Soules, and
Christen Men, and not for Pride of the World,
them occupied in worldly Office and Vanity.—

ompositione hominis, lib. 1. *Tria movent me ad* 53.
dum. M De

54. *De abominatione desolationis*, lib. 1. *Cum videris abominationem desolationis*. A Copy of this Tract is said to be in the Imperial Library at Vienna.

55. *De Diabolo millenario*, lib. 1. *Cum consummati fuerint mille anni*.

56. *De lege divina*, lib. 1. *Ut de legibus loquar Christianorum*.

57. *De Civili Dominio*, lib. 1. *Aperta eruditio legis divina*.

58. *De ecclesia dominio*, lib. 1. *Christi Ecclesia est eius sponsa*. Of this Tract there is a Copy in English in the King's Library, E. 1567. It is entituled, *Of the Chirche of CHRIST and of hir Membris, and of hir Governauce*, and begins thus; CHRISTIS Chirche is his Spouse that hath thre Partis, the first Part is in Bliss with CHRIST Head of the Church, and contepneth Kungels, and blessed Men that now be in Hevene; the secunde Parte of the Churche be Sepntis in Purgatorie, and these spnen not of newe but purge their oold Synnes, and many Errours fallen in prapinge for these Sepntis, and sith thei alle ben dede in Bodi, CRISTIS Woꝝdis may be taken of hem, sue we CRIST in our Lpf, and late the Dede hurp the Deede. The thridde Part of the Chirche ben trewe Men that here lyden, that schulen be astur saved in Hebens, and lyden here Cristen Menne's Lpf.

59. *De Dominio divino*, lib. 1. *Quoniam plerique pseudo-glossatores*. This Tract is in a Volume of *Wicliffe's MSS* in the Library of Trinity College near Dublin. It thus begins, *Sith lalle Glosaris maken Goddis Law derk, and terten secular Men to susteyne, and hepe it, of sich falle Glosis schulde each Man be war*.

60. *Ad quasita regis & concilii*, lib. 1. *Dubium est utrum regnum Angliæ possit legitime imminente necessitate sue defencionis thesaurum regni detinere ne devastetur ad exteros etiam Domino papi sub pena censuratum*

patum & virtute obedientia hoc petente. — in Hypo-
 pteroo. Bodl. 163.

Responsiones ad objecta, lib. 1. *In principio pro-*
testor publice sicut alias. See N°. 47.

Ceremoniarum Chronicon, lib. 1. Alexander papa
ordinavit primum.

De papa Romana, lib. 1. *Pro eo quod hæc insolita*
disensio. — A Copy of this Tract is in the a-
 bound Volume of MSS. in Trinity College Li-
 brary near Dublin, and begins thus; for this un-
 known Dissention that is betwixt these Popes,
 smarts to signify the perillous Times.

De nequitiiis ejusdem, lib. 1. *Sicut noster dominus*
Jesus Christus. A Copy of this is in English in the
 said Collection in C.C.C. in Cambridge, with
 the Title, *How Antichrist and his Clerks travailen*
to destroy holy Writ, and to make Cristen Men unsta-
ble in the Faith, and to sett their Ground in Devils
Hand. It begins thus: *As our Lord JESU*
CHRIST ordeyned to make his Gospel sadly
known. —

Dialogus de fratribus, lib. 1. *Fertur quendam*
scriptum inflatum.

In prophetiam Hildegardis, lib. 1. *Beata virgo*
Hildegardis cujus hæc. This Hildegardis was Ab-
 bes of the Monastery of St. Rupert, on the Mount
 near the Rhine, A. D. 1170. and was famous
 for her propheticall Visions which were confirmed
 by Pope Eugenius III. A. D. 1148, and printed at
 Paris 1513. One of these John Huss mentions, as
 relating to the taking away from the Clergy the
 Lordships and Mannors in their Possession, which
 they abused to the encroaching on the Civil
 Government. On this, it is very probable this
 Tract of Wickliffe's is a Comment. —

De origine seclorum, lib. 1.

De earundem perfidia, lib. 1. *Ut scripturas destru-*
ere sollicitè laborant.

In regulam Minoritarum, lib. 1: *Regula & vita,*
&c. hic Minorita. A Copy of this in English is in

61.
vid. addit. p. 35.

62.

63.

64.

65.

67.
Cave Hist.
Liter. Vol. I,
p. 684.

68.

69.

70.

the aforesaid Collection in C.C.C. in Cambridge, and entituled, *This is the Rule of St. Francis*. It is a Translation from the *Latin*, which is preserved in *Matthew Paris's History*, and begins thus; *The Rule and the Living of freres mēours is this.*

71. *Super testamento Francisci*, lib. 1. *Sed dicunt hic minores quod*. — Next to the Rule of St. Francis followeth in the abovesaid Collection *the Testament of St. Francis*, which is likewise an *English Translation*, at the End of which follow some Observations of Dr. *Wicliffe's* on it, which begin thus. But here the *Mēours* seyn that the Pope dischargeyth them of this Testament.
72. *De fratrū nequitia*, lib. 1. *Primo Fratres dicunt quod religio*. This Tract is likewise in *English* in the abovesaid Collection. It is entituled, *Objections of Freres*, and begins, *First. Freres seyn that their Religion founden of sinful Men is moze perfit than that Religion of Order the which CHRIST himself made that is both God and Man.*
73. *Contra mendicitatem validam*, lib. 1. *Illustrissimū duci Glocestria Joanni*. See N. 450
74. *In 23 caput Matthæi*, lib. 1. *Jesus locutus est ad turbas Et ad.*
75. *Speculum de Antichristo*, lib. 1. *Dicunt primo Evangelii predicatores*. A Copy of this is in *English* in the aforesaid Collection in C.C.C. in Cambridge with this Title, *How Antichrist and his Clerks feren true Priests fro preaching of CHRIST's Gospel by four Deceits; and begins thus.* First, they seyn that preaching of the Gospel maketh Dissention and Ennity.
76. *De conversatione Ecclesiasticorum*, lib. 1. *Praelati relicto predicationis officio*. This Tract is likewise in *English* in the aforesaid Collection, and thus begins, Here it tellet of *Prælates*, that *Prælates* leaven preaching of the Gospel, and ben gossip *Manquellers* of *Mens Souls*.

De Episcoporum erroribus, lib. 1. *Octo sunt quibus decipiuntur simplices*. This Tract is likewise in *English* in the aforesaid Collection, and begins thus: *There bin eight Things by which simple Chri- stian Men ben deceived*. 77.

De 33 erroribus Curatorum, lib. 1. *Pro eo quod Curatorum officium sit*. This Tract is likewise in *English*, in the aforesaid Collection, with this Title, *How the Office of Curates is ordeyned of God*, and begins thus; *For the Office of Curates is ordeyned of God*, and ser^u done it well, and ma^y up full evil. 78.

De perfectione Evangelica, lib. 1. *Primo fratres dicunt suam religionem*. See N^o. 72. 79.

De veritate scripturae, lib. 1. *Diabolus quatit multis modis*. See N^o. 43. 80.

Excusationes ad Urbanum, lib. 1. *Gaudeo plane de- tegere cuique fidem*. This is a single Half Sheet, a Copy of it in *English* is in my Collection of Pa- pers, &c. It is likewise in *Latin* in the Cotton Libra- ry, N^o. 18. 81.

De gradibus cleri, lib. 1. *Videtur autem sanctis doctoribus*. 82.

De officio pastoralis, lib. 1. *Cum duplex debeat esse officium*. 83.

De Simonia sacerdotum, lib. 1. *Heu magni sacerdo- tes in tenebris*. 84.

Super poenitentis injungendis, lib. 1. *Pro eo quod Curatorum officium sit*. See N^o. 78. 85.

De clericorum ordinatione, lib. 1. *Quia sacerdoti- um ordinatur a Deo*. This Tract is in *English* in the aforesaid Collection in C.C.C. in Cambridge, with this Title, *Of the Order of Priesthood*, and begins thus: *For the Order of Priesthood is ordained of God*, both in the old Law, and in the New. 86.

De hypocritarum imposturis, lib. 1. *Attendite a ser- mone Pharisaorum*. This Tract is likewise in *English* in the same Collection; but the Beginning of it is so defaced that it cannot be read. 87. v. d. addit. p. 355.

88. *De blasphemia contra fratres*, lib. 1. *Ad quod tria sunt quæ regnum.* A Copy of this the Bodleian Library at Oxford, Archiv. A with this Title, *de tribus blasphemis monach*. It is in *Englisch*, and begins thus; *It is that the Thingis shourblin thes Beuone specially Heresie.*
89. *Super oratione dominica*, lib. 1. *Docet nos De* Jesus Christus: There are several of these I fitions of the Lord's Prayer mentioned in Dr. *Wicliffe's* Works. Mr. *Wharton* tells two. One in a Miscellany Collection that be ed to the late learned Dr. *Thomas Tenison*, Arch-Bishop of *Canterbury*, which is pretey and in which Dr. *Wicliffe* sharply opposes th rors of the Papists: And another that is in In the Collection in C.C.C. *Cambridge* so often tioned, after an *Englisch* Tranllation of the I Prayer follows a short Exposition of it, whi gins thus, *When we seyn Our Fader the in Heaven, we ben taught.*
90. *De precationibus sacris*, lib. 1. *Orare noi* Dominus Jesus. This little Tract is in the Colla afore said in C.C.C. It is written in *Englisch* this Title, *How Prayer of good Men helpeth and Prayer of sinfull Men displeseth God harmeth themselves and other Men.* It thus bi Our Lord JESU CHRIST techeth us to ebermore for all nedefull Thingis both to and Soul.
91. *De virtute orandi*, lib. 1. *Ut sabbatizatio sit Deo acceptabilis.*
92. *In 17 capus Joannis*, lib. 1. *Sublevatis oca* calum Jesus.
93. *De Christianorum villicatione*, lib. 1. *Redu* tionem villicationis. An *Englisch* Tract with Title and Beginning was printed A. D. 1 and is said in the Title Page to be a Ser preached at *Paul's Cross*, on the *Sunday of Quagesima*, by *R. Wimbledon* in the Reign of H

Henry IV. A. D. 1388. and found out hid in 2 Wall. But the Editor was certainly mistaken in his Chronology: For *K. Henry IV* did not begin to reign till *A. D. 1399*. He may be as well mistaken as to the Author, who, in a MS. in *Sidney Sussex College* in *Cambridge*, is called *Thomas Wymbledon*, and the Sermon is said to be preached *A. D. 1389*. Neither *Bale*, *Leland*, nor *Wharton*, &c. who have given an Account of the English Writers make any mention of such a Man, it is therefore not improbable, that it is one of *Dr. Wickliffe's* Tracts, and that, on account of the first Prohibition of his Books, and the great Penalty incurred in having them, a feigned Name was put to it by the Owner. This is the more likely, for that the Subject of this Discourse is the same with that of most of *Wickliffe's* Tracts, viz. The Corruptions of the Clergy and temporal Lords. It thus begins, *Come give a Reckoning of thy Baylimick.* CHRISTE the Author and Doctor of all Truth, in his Gospel Ipheweth the Kingdome of Heaven to an householder, saying on this wise. —

De divite apud Marcum, lib. 1. Cum egressus esset in viam salvator. 94.

De remissione fraterna, lib. 1. Si autem peccaverit in te frater. 95.

De furdo & muto apud Marcum, lib. 1. Iherum exiens de finibus Tyri. 96.

De Phariseo & Publicano, lib. 1. Dixit Jesus ad quosdam qui in se. 97.

Defensio sui contra impios, lib. 1. Evangelii predicationem lites suscipere. 98.

De censuris Ecclesiæ, lib. 1. Quantum ad excommunicationem attigit. 99.

De tribus sagittis, lib. 1. Quisquis mente tenere cupit quid. 100.

Speculum peccatoris, lib. 1. Quoniam in via sumus vita labentis. In the King's Library is a MS. Tract in English entituled *The Vicitacioun of sik Men.* 101. E. 1732.

It begins thus : *Wep here Bone of Dalgat in GOD, it semeth that thou liigest laker in the way fro this Lif to Godward.*

102. *De charitate fraterna*, lib. 1. *Primum cum quolibet homine qui.*—

103. *De purgatorio*, lib. 1. *Dona eis, Domine, requiem semper.*

104. *In Apocalypsin Joannis*, lib. 1. *Sanctus Apostolus Paulus dicit.*—

King's Libr.

p. 356.E. 1732.

105.

De obedientia Prælatorum, lib. 1. *Prælati sancti & alios accusant.* This Tract is in *English* in the Collection so often mentioned in C.C.C. in *Cambridge*, with this Title: *How Men owen Obedie to Prelates drede Curse and keep Law*, and begins thus: *Poplars standen poo? Priests and other Churmen wæn, that they will not obed'he to their Soberaigns, ne bryden Curse, ne keep the Law, but dispise all thing that is agaynst their liking.*

106. *De clericis possessionariis*, lib. 1. *Clerici possessiones habentes destrunt.* This Tract is in the same Collection, with this Title, *Of Clerks Possessors*, and begins thus: *Clerks Possessors topon Priesthood, Knighthood and Commoners.*

107. *Impedimenta Evangelizantium*, lib. 1. *Primum cum boni homines doceant.* This Tract is in the same *English* Collection with this Title, *Of feigned contemplatif Life*, and begins thus: *Firsl, wæn true wæn techen by God's Law. Wit, and fieson, that eche Priest oweth to do his wight, his Wit, and his will to pæche CHRISTS Gospel; the fend blindeth Hypocrites to excuse them by feigned contemplatif Life.*

108. *Ad regem & parlamentum*, lib. 1. *Placeat serenissimo Regi Ricardo.* This is in * *English* in the same Collection, with this Title, *A Complaint to the King and Parliament*, and begins thus. *Plese it to our most noble, and most worthy King Richard, King both of England and France, and to the noble Duke of Lancaster, and to other great wæn of the Retourne both to Seculars,*

* It is like
wise in Latin
in the Cotton
Library.

l, and Men of holy Church that ben ga-
n the Parliament.

amplexando evangelio, lib. 1. *Orant Christiani-
orenter ac devotè.* This is likewise in the
Collection of Dr. *Wicliffe's English Tracts*,
his Title; *How religious Men shulde kepe cer-
tricles*, and begins thus; *Christen Men
mekelp and deboutly to Almighty God,
e grant his Grace for his endless Mercy
religious both Possessioners and Mendis-
that they assenten to these few Truths.*

109.

gentibus Presbyteris, lib. 1. *Sunt causa que
pauperiores.* This Tract is likewise in the
Collection with this Title, *Why poor Priests
Benefice*, and beginning thus; *Some Cau-
men some poo? Priests to receive not
kes.*

110.

he same Collection are the following *English*
which I do not find that Bishop *Bale* ever

*ort Rule of Life for eche Man in general, and
iests, and Lords, and Labourers in special how
all be saved in his Degree.* It begins thus;
*When thou risest o? fully wakest, think
Goodness of thy God, how for his own
ness, and none other nede, he made all
s of nought both Angels and Men, and
per Creatures good in their Kind.*

111.

Ave Maria.—Hail be thou Mary full
acc.—There follows a short Explanation

112.

*o Satanas and his Children turnen Works of
upon Sodom and deceyven Men therein, and in
five Witts.* It thus begins: First, *CHRIST
andeth Men of Power to feed hungry
Men; the fend and his techen to make
Feasts, and wASTE many Goods on
and rich Men, and to suffer poo? Men
and perish for Hunger and other Mis-*

113.

How

114.

How Satanas and his Priests, and his feyned Religious casten by three cursed Heresies to destroy all good Living, and meyntening all manner of Sin. It begins thus; As Almighty God in Trinity ordeineth Men to come to the Bliss of Heaben by three Grounds by knowing the Trinity; by sad faith by true keeping of God's Wels, and by perfect Charity and endless: So Satanas and his worldly Clerks, and his feyned Religious full of sotil Hypocrisy casten to destroy all vertuous Life, and Justice, and meyntene all manner of Sin by these three cursed Grounds; The first is, that holy Writ is false; The second, that it is lesull and medeful to lie; The third, that it is agens Charity to cry openly agens Prelates, Bys, and other mighty Mens.

115.

For three Skills Lords shulden constrain Clerks to live in Mekeness, withfall Poverty, and discreet Penance and ghostly Traveile. It begins thus; Open Crying of God's Law old and new, open Entample of CHRIST'S Life, and his glorious Wporkes, of Love to God, Dread of Pains and God's Curse, and Hope of great Reward in the Bliss of Heaben, shulden stre all Priests and Religious to live in grete Mekeness, and withfall Poverty of the Gospel, and discreet Penance and Traveile to stop Pryde, Covetise, and fleshy Lusts, and Goleness of worldly Men, and renne last to Heaben by right Way of God's Commandments, and to forsake Tent and Wealth of this false World, and all manner falsness thereof, for the End of this false worldly Life, is bitter Death, and strong Pains of Hell in Body and Soul withouten End.

116.

Of wedded Men and Wives, and of their Children also. It begins thus: Our Lord God Almighty spekerh in his Law of threie Marriages or Wedlocks, The first is ghostly Matrimony

rimony betwixt CHRIST and holy Church that is Christen Soules ordeyned to Bliss; The second Matrimony is bodily or ghostly between Man and Woman by just Consent after GOD's Law.

Of good preaching Priests. It begins thus. The best general Point of poo? Priests that preach in England is this, that the Law of GOD be well known, taught, mepntened, magnified; The second, that the great open Sin that reigneth in diverse States be destroyed, and also Heresies and Hypocrisie of Antichrist and his Followers: The third that very Peace, Prosperity and bzenning Charity be encreased in Christendom, and namely in the Reume of England, so? to bzing Men readily to the Bliss of Heaben. 117.

Augustinus. — *Arguam te quando nescis.* It begins thus; The holy Doctor Dr. Austin speaking in the Person of CHRIST unto sinfull Man, saith in this wise, I shall reprove thee, and in what manner and when thou weneest not I shall reprove thee. 118.

The Great Sentence of Curse expounded. It thus begins; First, All hereticks agens? the Faith of holy Writte ben cursed solemnly four times in the Year, and also Mepntenours and Consenters to Heresie or hereticks in there Errour. This Tract is divided into 29 Chapters, and contains 99 Pages and a half in 4°. 119.

Among the Writings of *Wickffe* mentioned by *Aeneas Sylvius* and *Leland* is named one, entituled *De realibus universalibus*; which I suppose to be the same with the Tract in *Trinity College* in *Cambridge*, 326.8. with this Title, *De ente Universalis & Attributis Divinis*. 120.

De prelatiis & eorum officio, lib. 1. *Quod prelati designant Evangelium predicare*. See N°. 76. 121.

Commentarii vulgares, lib. 1. *Stabat Johannes*, & ex discipulis. 122.

De

lib. 1. *Sunt sacerdotes qui*

lib. 1. *Premissa sententia*

lib. 1. *Sicut*

lib. 1. *Obsecro vos fratres per*

This little Tract was printed at No-

with this Title, Wicklyffes Wyc-

made in King Richard's Days the

of our Lorde GOD 1395. It

I beseeche ye, Brethren in the

JESU, and for the Love of hys

to spare with me.

lib. 1. *Fuit in diebus*

lib. 1. *Omnes Christiani in*

lib. 1. *Cum puri*

lib. 1. *Beati qui in Domino*

lib. 1. *Dum fides nos doceat*

lib. 1. *Hoc de fratribus*

A Copy of this Tract, which

in the Bodleian Libra-

A. 3072. 3. It begins thus ; This

of freris is the last of eight that folles

in this Map.—

lib. 1. *Credo ut Christus &*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

lib. 1. *Quoniam sub*

Speculum secularium dominorum. lib. 1. *Cum veritas fidei eo plus rutilat.* Arch-Bishop Usher tells us that a Copy of this Tract is in MS. in the King's Library in Latin. By what His Grace has transcribed from it, it appears that Dr. Wickliffe had written before *Prospeculum secularium dominorum* in English. 136. De scriptur. vernacula 4°. p. 160. Bibl. Bodlei. Arch. A. 3849. c. 21.

De servitute civili, lib. 1. *Cum secundum philosophos fit relativorum.* 137.

Speculum cleri per dialogum, lib. 1. *Sed adhuc arguitur si clerus sic.* 138.

Joannes a rure contra fratres, lib. 1. *Ego Joannes a rure Deum verum Precor.* 139.

Confessio derelicti pauperis, lib. 1. *Iste tractatus a paupere indigente.* A Copy of this English Tract is in Lambeth Library, N°. 160. and begins thus; This Treatise compil'd of a poor Carter, and nedi of gossili help. 140. Vid. Add. p. 356.

De ordine sacerdotali, lib. 1. *Quia Presbyterorum ordo instituitur.* 141.

De non saginandis sacerdotibus, lib. 1. *Cavete qui sacerdotes ocio sustinetis.* 142.

De seductione simplicium, lib. 1. *Septem sunt quibus decipiuntur simplices.* See N°. 77. 143.

Demonum astus in subvertenda religione, lib. 1. *Ut omnipotens Deus homines disponit* — 144.

Cogendi sacerdotes ad honestatem, lib. 1. *Apertam eruditionem in Dei lege.* 145.

De falsatoribus legis divinae, lib. 1. *Postquam interpretes subdoli legem.* 146.

De pontificum Romanorum schismate, lib. 1. *Ob inauditas lites inter hos duos.* Vid. N°. 63. 147.

De ultima etate Ecclesiae, lib. 1. *Sacerdotes, pro dolor! versantes in vitiis.* This Tract is in the Collection before-mentioned, in Trinity College Library near Dublin, and thus begins: Alas forsooth great Priests sitting in Darkness. 148.

De Sathana astu contra fidem, lib. 1. *Media multa diabolus quærit.* This Tract is in the same Collection, and beginneth thus: The fend secketh many ways to mar men in Belief. Ad 149.

150. *Ad ducem Glocestrie contra fratertulum*, lib. 1. *Illustris ac generose Domine*. This Tract is in the same Collection, and begins thus; *Most Worshipful and Gentlest Lord Duke of Gloucester*.
151. *De ocio & mendicitate*, lib. 1. *A manuum labore excusantur fratres*.
152. *In Symbolum fidei*, lib. 1. *Certum est fidem esse omnium virtutum*.
153. *Compendium X Præceptorum*, lib. 1. *Cujuscunque conditionis fuerint homines*— In the Bodleian Library is a Tract with this Title, *Compendium X mandatorum editum a Magistro Jo. Wicliffe Doctore Evangelice veritatis*.
- D. 7. 2245. 9. *Super Salutatione Angelica*, lib. 1. *Solent homines Christiparam salutare*.
154. *De operibus corporalibus*, lib. 1. *Si certus esset homo quod in*—
155. *De Spiritualibus operibus*, lib. 1. *Quia paracianos spiritualibus*.
156. *Ad simplices sacerdotes*, Epist. 1. *Uideatur meritum bonos colere*.
157. *Ad Archiepiscopum Cantuariæ*, Ep. 1. *Venerabilis in Christo Pater*.
158. *Ad quinque questiones*, lib. 1. *Quidam fidelis in domino querit*.
159. The following Tracts Bishop Bale seems never to have seen, but to have collected their Titles from such Writings as quoted them.
160. *De fide & perfidia*, lib. 2.
161. *De sermone Domini in monte*, lib. 3. Wood says
His Univ. Oxon. p. 206, it contains lib. 4.
162. *Grammatica tropi*, lib. 1.
163. *Abstractiones logicales*, lib. 1.
164. *Logica de aggregatis*, lib. 1.
165. *De universo reali*, lib. 1.
166. *De formis idealibus*, lib. 1.
167. *De esse in suo proximo*, lib. 1.

<i>De esse intelligibili creaturae</i> , lib. 1.	168.
<i>Summa intellectualium</i> , lib. 1.	169.
<i>De Arte Sophistica</i> , lib. 3.	170.
<i>De fonte errorum</i> , lib. 1.	171.
<i>Distinctiones rerum theologicarum</i> , lib. 1.	172.
<i>Theologiae placita</i> , lib. 1.	173.
<i>De incarnatione verbi</i> , lib. 1. A Tract with this Title is said to be in the King's Library 8875. 353. but I could not find it.	174. U. J. Addit.
<i>De 4 Sectis novellis</i> , lib. 1.	175.
<i>Super impossibilibus articulis</i> , lib. 1.	176.
<i>De humanitate Christi</i> , lib. 1.	177.
<i>Supplementum Trialogi.</i>	178.
<i>Ordinaria Laicorum</i> , lib. 1.	179.
<i>De trino amoris vinculo</i> , lib. 1.	180.
<i>Constitutiones Ecclesiae</i> , lib. 1.	181.
<i>Contra Concilium terrae motus</i> , lib. 1.	182.
<i>Lectiones in Daniele</i> , lib. 1.	183.
<i>Scholia scripturarum</i> , lib. 1.	184.
<i>De solutione Satanæ</i> , lib. 1.	185.
<i>Concordantia doctorum</i> , lib. 1.	186.
<i>De statuendis pastoribus per plebem</i> , lib. 1.	187.
<i>De spiritu quolibet</i> , lib. 1.	188.
<i>Omnis plantatio</i> , lib. 1.	189.
<i>Si quis fitit</i> , lib. 1.	190.
<i>Christus alius non expectandus</i> , lib. 1.	191.
<i>De confessione latinorum</i> , lib. 1.	192.
<i>De Christianorum baptismo</i> , lib. 1.	193.
<i>De clavibus regni Dei</i> , lib. 1.	194.
<i>De clavium potestate</i> , lib. 1.	195.
<i>De insolubilibus</i> , lib. 1.	196.
<i>Questiones logicales</i> , lib. 1.	197.
<i>De universalibus</i> , lib. 1.	198.
<i>De blasphemia</i> , lib. 1. Arch-Bishop Usher quotes this Tract in his Book <i>de Christianarum Ecclesiarum</i> P. 58. ed. fol. <i>successione</i> ; and tells us that in it Dr. Wickliffe ob- serves that the true Doctrine of the Sacrament of the Eucharist was retained in the Church 1000 Years, even till the losing of Satan.	199.
<i>De Apostasia</i> , lib. 1.	200.
<i>De</i>	

201. *De homine misero*, lib. 1.
 202. *De immortalitate animæ*, lib. 1.
 203. *Contra Cruciatum papæ*, lib. 1.
 204. *De fide Evangelii*, lib. 1.
 205. *De legibus & veneno*, lib. 1.
 206. *De paupertate Christi*, lib. 1.
 207. *Collectiones contra Dominicanos*, lib. 1.
 208. *Questiones XXVI.* Lib. 1. *Qu.* Whether this be
 Lambith not the same with the little Tract in 8°. entituled
 Library, N^o. *De questionibus variis contra clerum?* It begins
 30. thus; *Fundamentum aliud nemo potest ponere præter id
 quod possumus est quod est Christum Ihesum.* Al-
 mighty GOD the Trinite, Fadir, Sone, and
 Holy Gooste, both in the olde Lawe and the
 Newe hath foundid his Chirche upon the Statis
 answerpage of accoꝝpunge to thes thre Per-
 sones and ther Properties. At the End of this
 Tract suen Autoꝝities of holy Scripture and
 holy Doctours in Latyn agens the secular
 Lordship of Prelis.
209. *De Physica naturali*, lib. 1.
 210. *De intentione physica*, lib. 1.
 211. *De una communis generis essentia*, lib. 1.
 212. *De essentia accidentium*, lib. 1.
 213. *De necessitate futurorum*, lib. 1.
 214. *De materia cælestium*, lib. 1.
 215. *De temporis quidditate*, lib. 1.
 216. *De temporis ampliatione*, lib. 1.
 217. *Metaphysica vulgaris*, lib. 1.
 218. *Metaphysica novella*, lib. 1.
 219. *De centro infiniti*, lib. 1.
 220. *Glossæ scripturarum*, lib. 1.
 221. *Glossa novella*, lib. 1.
 222. *Glossæ vulgares*, lib. 1.
 223. *Glossæ manuales*, lib. 1.
 224. *Responsiones argumentorum*, lib. 1.
 225. *Ad rationes Kyningham*, lib. 1. This seems to
 be the same with the MS. in C.C.C. in Cambridge,
 entituled *Determinationes Magistri Joannis Wicklyff
 contra Carmelitam Kylingham.* It consists of 3
 Parts,

parts, the first of which begins thus; *Tres sunt
 methodi in quibus ego cum aliis.* This *John Rynings-*
am or *Kilingham* or *Cunningham* was a *Carmelite* *Ieland de*
script. Brit.
p. 386.
 'rier, and Provincial of the Order in *England* and
Ireland. But what added to his Reputation was,
 is being often used by *John of Gaunt* Duke of
 Lancaster for his Confessor. He was one of the
 first who opposed *Dr. Wickliffe*, and is said to have
 published three Books against him. In 1382 he
 reached at the Church of the preaching Friars
London, at the close of the Procession ordered by
 the Arch-Bishop to be made after his Condemna-
 tion of the Conclusions said to be maintained by
Dr. Wickliffe and his Followers. At this Sermon
 there were told was present among others a Knight
 named *Cornelius Cloune*, who was a great Favour-
 er of the Conclusions now condemned, and one
 of those who held and taught them; nor would he
 in any thing believe otherwise of the Sacrament of
 the Altar than that there was true material Bread,
 according to the Opinion of *Wickliffe.* The next
 day, viz. the Vigil of the *Holy Trinity*, this
 Knight went to the same Convent to hear Mass,
 which was celebrated by one of the Students of
 the Convent. When at the Breaking of the Host
 casting his Eye upon it, he saw in the Hands of the
 Priest that celebrated, very Flesh, raw and bloody
 and divided into three Parts. The Knight full of
 Wonder and Amazement, as well he might be, cal-
 led his Squire that he might see it, but he saw no-
 thing more than usual. But the Knight in the third
 Piece, which ought likewise to be put into the
 Chalice, in the middle of it saw this Name
IESUS written in Letters of Flesh all raw and
 bloody, which was very wonderful to behold.
 And the next Day, the Feast of the *Holy Trinity*,
 the same Friar preaching at *Paul's Cross*, told this
 story to all the People which, after Sermon was
 done, the Knight attested the Truth of, promising
 that he would fight and die in that Cause, for that

Knughton
de eventl.
Anglim. fol.
2650.

in the Sacrament of the Altar there is the very Body of CHRIST, and not Bread only, as he himself before believed. Such were the Artifices of those, at that time, who zealously defended the Popish Doctrine: Under the sham Pretence of a miraculous Conviction and Conversion to give Authority to their Delusions among the common People.

226. *Contra Bynhamum monachum*, lib. 1. This *Willelmus de liam Binham* was a Monk, but of what Order is uncertain. He was very observant of the Rites and Ceremonies then in use, and therefore resented Dr. *Wicliffe's* Attempt to reform them. But he was by no means a Match for *Wicliffe*, who was his Superiour in Learning, and more than his Equal in the Subtilty and Quickness of Disputation, and in the Force of his Language. However this Monk's Opposition gave Dr. *Wicliffe* an Occasion to shew his Learning and Abilities. *Tum vero apparuit, quid Whitoclivus possit in literis preflare.*

script. Brit.
p. 381.

227. *Ad xiv argumenta Strode*, lib. 1: His Name was *Ralph Strode*, who was brought up in the Monastery of *Dryburgh* in *Tevindale*, and studied for some time at *Oxford*, where about the Year 1378 he seems to have published these xiv Arguments in opposition to Dr. *Wicliffe*.

228. *Contra monachum de Sancto Albano*, lib. 1. This Monk's Name was *Simon Southrey*, who wrote against the Confession that *Wicliffe* made of his Opinion of the Sacrament of the Eucharist.

229. *Contra Petrum Stokes Carmelitam*, lib. 1. This was the Frier who was ordered by the Arch-Bishop to publish the Condemnation of the Conclusions at the preaching Friars in *Oxford*; and who opposed Dr. *Repyndon* who is said to have affirmed, That he who does not pray for the secular Lords before he prays for the Bishops or even the Pope, acts contrary to the Commands of Scripture.

Contra

Contra monachum Dunelmensem, lib. 1. This Monk was Ughtred Bolton, who wrote several Tracts against Dr. *Wicliffe*, viz. *De Eucharistia*; *Pro dotatione Ecclesie*; *De non auferendis Ecclesie possessionibus ministris abutentibus*. 239.

<i>Replicationes & positiones</i> , lib. 1.	231.
<i>De bullis papalibus</i> , lib. 1.	232.
<i>De defectione a Christo</i> , lib. 1.	233.
<i>De quintuplici Evangelio</i> , lib. 1.	234.
<i>De quaternario Doctorum</i> , lib. 1.	235.
<i>De quidditate hostie consecrate</i> , lib. 1.	236.
<i>De ordine Christiano</i> , lib. 1.	237.
<i>De ritibus sacramentorum</i> , lib. 1.	238.
<i>Positiones varie</i> , lib. 1.	239.
<i>De veritate & mendacio</i> , lib. 1.	240.
<i>De pravaricatione præceptorum</i> , lib. 1.	241.
<i>Dialogorum suorum</i> , lib. 1.	242.
<i>De vera innocentia</i> , lib. 1.	243.
<i>De unico salutis agno</i> , lib. 1.	244.
<i>De vii donis spiritus sancti</i> , lib. 1.	245.
<i>De fide sacramentorum</i> , lib. 1.	246.
<i>De sacerdotio Christi</i> , lib. 1.	247.
<i>De sacerdotio Levitico</i> , lib. 1.	248.
<i>Determinationes quadam</i> , lib. 1.	249.
<i>De præscito ad beatitudinem</i> , lib. 1.	250.
<i>De unitate Christi</i> , lib. 1.	251.

Besides these, there are mentioned among the Books of Dr. *Wicliffe* examined by the Oxford Delegates A. D. 1411.

<i>De dotatione Cesareâ</i> . Vid. N ^o . 51.	252.
<i>De Confessione</i> .	253.
<i>De versutiis pseudocleri</i> .	254.
<i>Responsio ad argumenta monachi de Salley</i> .	255.

Besides these there is a Volume of *Tracts* said to be *Wicliffe's* the Titles of which are, they being all in *English*, as follows. Lambeth Library 4^o. 160.

1. The Creed.

The Bound of all Trinity Col-
Godness is steadfast lege Cam-
Keith either Bible. bridge.B.8.7

* Publick
Library at
Cambridge.
12^o. N^o.
467.

1. The X Command-
ments.

* A Man aske of
CRIST what he schalde
do to have the X^p that
ever shal last.

3. The *Pater Noster*.

CRIST seith who
that lovith him shal kepe
his heertis.

4. Swete Sentencis ex-
citing Men and Wo-
men to heavenly De-
sir. Councell of

CRIST not compel-
linge but ferly coun-
teiling ech Man to per-
fyt X^p seith thus.

CHRIST.

5. Virtuous Pacience.

But who that is veri-
ly fed.

6. Of Temtacioun.

When thou art tem-
ptid either —

7. The Chartre of
Hevene.

Everi while Man
claymeth his —

8. Of goostli Bateile.

Almighi God seith
bi holi soob. —

9. The Name *Ihesu*.

Whosoever thou be
that arailest —

10. Love of *Ihesu*.

11. Desire of *Ihesu*.

12. Of veri Mekeness—

To only Degre of be-
ri Love of Ihesu may no
Soul.

13. The Effect of
Mannis Wil.

Everi Dede posable ei-
ther repucable of Mannys
Will.

14. A Gylf and Con-
templatif Lyf.

CRIST lobide much
Marei Maundelin and
Martha hir Sister.

15. The Myrror of
Chastite.

I wyte this Tretis
that sueth.

16. Continence.

17. Ghostly and fleshly
Love.

18. A Confession that
St. *Brandoun* made.

1. **Five bodily Wittis.** Thus shulde a Man rule his V bodily Wittis.
The VII Werkis of Mercy shulde a Man use and do to poze nedid Men, therwith wyner Goddis Mercy, lasting withouten End. — ** See N^o. 155, 156.
2. *** Seven Werkis of bodily Mercy.**
2. *** Seven Deedis of goostly Mercy.**
1. **Of the 7 deadly Sins.** Sith Bylebe teches us that eueriche Wel is on-ly Synne, or comes of Synne: Synne schulde be used as al manour of Wel. In the *Cotton Library* is a Tract in *English*, with this Title, and begins thus; Sithen Men ben blyt Rigt and Way to kepe hem fro her bodile Enemys both for Wyde of Deth and Lesyng of wooldly godis; myche moze shulde iche Man be blyt to kepe him fro his goostly Enemys that ben mych moze worse and moze perilous for Wyde of Deth of Soule, and lesyng of spiritual Goodes that ben without Comparison myche better. *Bodle. Archiv. A. 83. D. Titus. D. XIX. King's Libr. A. 67.*
3. **Of Pride.** Pride is to muche Love that Man hath to himself, and to much Hienes. — *Cotton Libr. Titus. D. XIX. 25.*
4. **Observationes pie in X precepta.** — A Prolog of the Commandments, where is any Man now a Days that askey thou I shal love

(172).

love God, and
eben Christen I
Synne, and serve
truly as a true
Man shulde?

16. *De XII impedimen-
tis Orationis.*

* Sic. MS.

The XII Lettyn
Prayer which
Men * mon knoe
better whi Men

17. *De X mandatis
compendiosus.*

These X heretofore
God to Moyses
hill of Synay.

18. *De cardinalibus vir-
tutibus.*

Prudens, Ri-
nes, Temperance
Strength, by
shulde alle Men
ben ruled.

19. *De tribus gratiis.*

Feyth is bot
good thing and of

* C.C.C.

20. *De actibus anime.*

* Gratia dicen
restat tractatus de
bus, potentiis, inclin
ibus & habitibus a

Cambridge,
fol. K. 394. 2.
See Wharton
App. to Cave's
Hist. Liter.
Vol. I, p. 54

21. *Expositio Orationis
Dominice.*

22. *De 7 donis spiritus S.*

Wisdom, U-
standing, Counsel

23. *De 7 sacramentis.*

Baptism, Con-
fession, Penance, E-
ucharist, Ord of
ter, Order, Ma-
and Anelyng.

24. *De natura fidei.*

25. *De diversis gradibus
charitatis.*

26. *Tres sagitte.*

Ibid.

27. *Commenta. in selecta
S. Scriptura loca An-
glice.*

ali XXXVII. The Firſte Article *Cotton Ti-*
 l, Dechonis, other Curatis ſhulden not be *tus, D. 1.*
 ſ woꝝldli mannere to this Underſtondinge
 ceſſis and Clerkis ſhulden not ſigte bi ma-
 rwerde, neiſther Pleete, neiſther ſrybe by
 manere agens tempoꝝal Loꝝdis, taking
 ſ hem ſecular Loꝝdſhippis; Percheleſſ
 moun have tempoꝝal Godis bi Title of
 ſenli in as moche as thei ben neceſſul oꝝ
 ſ to paꝛfoꝝme here goſteli Office. This
 ſame with that Traſt entituled *Eccleſia*

begynnith the Alle manner of Men. *King's Li-*
 mes that CRIST ſchulde holde Goddis *brary, E.*
 to a devout Biddynge, ſoꝝ without *1732.*
 enmaunding him holdynge of hem may no
 we and to uſe Man be ſaved.

bigynneth the The Firſte is Feith,
 d Vertues that ſoꝝ it is Gꝛounde of alle
 ith Feith, Hope other Vertues.

rite. —

ſageris conſente The Helpeꝛe, the De-
 fendere, the Autour, the
 Councelour, the Wiſch-
 makere of Help whan
 he migte helpe it. —

inges that nedden The Firſte is, that he
 muſt underſtonden the
 Woꝝde of GOD, and bi
 his Lawe he muſt be
 ruled.

ition on the A- Prologe begins, Seynt
 . . . See N^o. 104. Poul the Apoſtle ſeith
 that alle who that wolen
 lybe mekeli in CRIST
 IHESU ſchullen ſuffre
 Perſecutions. The Ex-
 poſition begins thus; A-
 pocalips of Iheſu CRIST

(174)

which God hath made
to make open to his
Serbauntis.

Vz vobis Scribz & CRIST bidding us be
Pharisei hypocrita, Mar. war with false Doctrine
23.— that come in clothing of
Sheepe.

id. A. 67. Exposition on the Do- These ben the X
cologue. Commandementis of
God, without keeping
of hem that may no
Man be saved.

~~Epistola~~ Epistola Magistri Jo- Cum secundum Apo-
hannis Wycliff sub ignoto stolum ad Heb. 11. fides
nomine edita ad provocan- sit fundamentum Chri-
dum alias theologos in suis stianæ religionis.
questionibus sibi adqui-
esere.

Determinatio de Dominio Inter alia Doctor meus
contra unum Monachum. reverendus introductus &
de Jure Regni Anglie
vitiando Jus idem ut vi-
detur multum implicat
& explicite.

id. 222. p. 358.



C H A P.



C H A P. X.

Account of the principal Persons who favoured Dr. Wickliffe and his Doctrines.

ALtho' Dr. *Wickliffe* met with so many and such powerful Adversaries, insomuch that MS. Hy. is really wonderful that 'so valiant a Champi- peroo Bodlei. on for the Truth should continue so long secure ^{163.} among so many Tyrants of *Sodom*, as they are filled by an anonymous Writer: Yet he had Friends and Patrons, who espoused his Cause, and took his Part. He was, as has been already served, in great Favour with the Common People: The Number of those who believed in Knighton deeventi. Angliz, c. 2663. his Doctrine, *Knighton* tells us, very much en- De even. c. 2665. creased, and like Suckers growing out of the Root of a Tree, were multiplied; and every where filled the Compass of the Kingdom: Insomuch that a Man could not meet two People on the Road, but one of them was a Disciple of *Wickliffe's*. These, the same Writer, carried away with the Sentiments of the Times in which he lived, speaks very contemptibly of, and observes that they were like their Master, too eloquent, and too much for other People in all Disputes, or Contentions by Word of Mouth: Being powerful in Words, strong in Pratling, exceeding all in making Speeches; and out-talking every body in litigious Disputations. And so what they could not do by right Reason, being armed as it were with Violence, they supplied by their Clamour, and Troublesomeness, and big-sounding Words. So that they were not the Disciples of CHRIST, humble, courteous, meek and patient, but were rather suspected to be

Ibid. Coll.
2662.

‘ be the Disciples of *Mahumet*, who forbad ~~his~~
 ‘ Followers to argue for his Law, but order~~ed~~
 ‘ them to take a surer Course, viz. to defend~~it~~ it
 ‘ with a warlike Fortitude, and to fight for ~~it~~,
 He had observed before, in order to expose these
 ‘ poor wretched People, That ‘ the Discipline of
 ‘ the *Lollards* or *Wickliffites* was quite different
 ‘ from the Doctrine of CHRIST. For that CHRIST
 ‘ said, *If any one will not bear you, when ye depart*
 ‘ *out of that House or City shake off the Dust of your*
 ‘ *Feet for a Testimony against them.* Whereas the
 ‘ *Wickliffites* say, *If any one will not bear you, or shall*
 ‘ *say any thing against you, take the Sword and strike*
 ‘ *him, or wound his Reputation with a backbiting*
 ‘ *Tongue.* But this is much such a perverse Account
 of the Spirit of *Wickliffe* as has lately been given,
 by those of the same Tenets, of the Spirit of *Martin*
Luther. Had *Knighton* studied for it, he could
 not have more grossly misrepresented *Wickliffe* than
 he has done in this *Livellive*. Tho’ indeed he has
 shewn but too plainly his Inclination to blacken
 and calumniate this great Man, in other Instances;
 otherwise he would never have stiled the *Confession*
 of his concerning the Sacrament a Renunciation
 of the Opinion which he was charged with hold-
 ing, and at the same time have given us the *Con-*
fession it self, which expressly confutes this Asser-
 tion. The Writings of Dr. *Wickliffe* which are yet
 remaining, it is certain, breathe a quite different
 Spirit. Thus in his *Prologue* to his Translation of
 the Bible, he thus bespeaks his Readers; *But for*
GOD’S Love ye simple Men bethware of Pryde, and
veyne Janglynge, and chydyng in Wordis, agens
proude Clerkis of Scholis, and veyne Religious,
and answer ye mekely and prudently, to Em-
mies of GOD’S Lawe, and pray ye heartily for hem,
that GOD for his great Mercie geve to hem verie
Knowing of Scripturis, and Mekenels and Charitic.
And ever be ye redy what Man teachith any Trueth of
GOD, to take that mekely, and with great Thankis
to GOD. The

The same Writer informs us that ' The Preach- Coll. 2661,
 ' ers of *Wicliffe's* Opinions used to be guarded by 2662.
 ' their Hearers, armed with Sword and Target
 ' for their Defense, that no one might at-
 ' tempt any thing against *them* or their blasphemous
 ' Doctrines, or might dare at any time to
 ' contradict it.' The principal Leaders of these,
 were, it seems, Sir *Thomas Latimer*, Sir *John Trussell*,
 Sir *Lewis Clyfforde*, Sir *John Pecche*, Sir *Richard*
Sury, Sir *Reginald de Hylton*, with *Dukes* and
Earls. ' Who, he says, had a Zeal for God,
 ' but not according to Knowledge, and surround-
 ' ed these false Preachers with a military Band,
 ' that they might not suffer any *Reproaches* or
 ' *Losses* by the Orthodox, on Account of their
 ' profane Doctrine.' And it is indeed very likely
 that these Noble Men and worshipful Knights
 would not see Men, of whom they had so good
 an Opinion, insulted and abused in their Presence,
 without shewing any Resentment. Nor is it at all
 improbable that since the *Orthodox*, as they are
 called, took the Liberty to reproach, and injure
 the poor People who attended on the Ministry of
 the persecuted *Wicliffites*, these Persons who fa-
 voured it, should take them under their Protection.
 It was then the Custom for every *Knight* to go al-
 ways attended with his *Esquire*, who wore a
 Sword as well as the Knight, altho' not in the
 same manner. And this might very easily be re-
 presented, by Men whose Business it was to invent
 and lay to the Charge of the poor *Wicliffites* what-
 soever they knew would blacken and make them
 odious, as bidding Defiance to the Government,
 and encouraging Men to rise in Opposition to it.

For this Reason is *John Balle* stiled by *Knyghton* De event.
 the Forerunner of *Wicliffe*, as *John Baptist* was of Angli. Coll.
 CHRIST. ' This *John Balle*, he says, was reck- 2644, 2634.
 ' oned a most famous Preacher by the Laity, and
 ' had for many Years before foolishly sown the
 ' Word of God, mingling Tares with the
 ' Wheat,

' Wheat, studying too much to please the People,
 ' and very much derogating from the Liberty of
 ' the Law, and State Ecclesiastical; And cursedly
 ' introducing many Errors into the Church of
 ' CHRIST among the Clergy and Laity, dark-
 ' ned the Province for + many Years. For
 ' which Cause he was tried by the Clergy and
 ' legally convicted, and by them adjudged to per-
 ' petual Imprisonment in the Arch-Bishop of
 ' Canterbury's Prison at *Maydestoke* (or rather
 ' *Maydestone*) from whence he was delivered by
 ' the Rebels headed by *Watte Tyler*, or *Hellier*, in
 ' the beginning of the Reign of K. *Richard II.*

* *Walsing-*
ham says a-
bove 28. P.
 215.

Histo. Ang. *Walsingham* says he taught the perverse Tenets
 p. 275. and Opinions, and false Ravings maintained by
 the perfidious *John Wicliffe*.

MS. in Hy- An anonymous Writer tells us that *Ball*, whom
 peroo Bodl. he calls *John Ball* of *Coventre*, confessed that for
 163. two Years he was a Disciple of *Wicliffe*, and had
 learned from him the Hereses which he taught.

Varillas. A modern *French* Historian, if it be lawful to
 mention a Man who has shewn so little Regard to
 Truth in his Writings, has improved these Hints,
 and plain'y charged the *Wicliffites* as the Authors
 of this Rebellion of the Boors. He fancies this
John Ball to have made his Escape out of Prison,
 and to have raised this Rebellion, because he
 would not be re-taken; and dreams that this he
 did with the Leave of *Wicliffe*, who commission-
 ed him to preach this Doctrine, *That worldly*
Goods ought to be equally distributed among Men,
and held in common by them; and that no Man
could properly possess any thing of his own without
Sin. Whereas if he had ever read any of the
 Historians of those Times, he must have known
 that this Insurrection was made by the Boors at
 that time, not on any religious Account whatsoe-
 ver, but on a Provocation by the Insolence of the
 Collectors of a Poll-Tax: That *Balle* was impri-
 soned before ever this Rebellion commenced, or
 perhaps

perhaps was thought of, and owed his Delivery out of Goal to the Hatred which the Mob had then conceived against *Symon Sudbury* the Arch-Bishop: And that *Wicliffe* is never charged, even by his Enemies, with holding a Community of Goods, and the Unlawfulness of Property to *all Men*. But such groundless Fables the Authors of them know to have their present Use, at least, in raising the Passions of the unthinking Rabble, and setting them against those whom they would have them hate.

Dr. *Wicliffe* indeed complained himself that some Men that ben out of Charity standen poor Priests with this Errour that Servants or Tenants may lawfully withhold Rents and Service from their Lords, when Lords ben openly wicked in their Living, and that they maken these false Lessons upon poor Priests to make Lords to hate them, and not to meynkene Truth of God's Law that they techen openly for Worship of God, and Profit of the Realme, and stabling the King's Power in destroying of Sin. This was the Turn which Dr. *Wicliffe's* Enemies gave to his Opinion, that Tithes are not to be paid to Curates who are notoriously wicked, and who don not their Office neither in teaching, ne preaching, ne giving of Sacraments, ne receivng poor Men in the Parish. But in answer to this Dr. *Wicliffe* declares that *these poor Priests* [who were thus reproached] destroyed most by God's Law Rebelty of Servants against Lords, and charge Servants to be subject, tho' Lords be Tyrants. For St. Peter teacheth thus, Be ye Servants subject to Lords in all manner of Dread, not only to good Lords, and Bonoure, but also to Tyrants, or such as drawn fro God's School. For, as St. Paul seith, eche Man oweth to be subject to higher Porestates, that is to Men of high Power, for there is no Power but of God, and so be that againstonder Power, standeth

How Ser-
vants and
Lords shall
keep their
Degrees. MS.

eth agens the Ordinance of God, but they that agensenden getten to themselves Damnation. And therefore Paul biddeth that we be suget to Princes by Feed, and not only for Wrath, but also for Conscience, and therefore we payen Tribute to Princes, for they ben Ministers of God. And Paul biddeth us pay Debts to all Men, Tribute to him that we owen Tribute, and is of Tollage for Things bozen about in Land, and so Wynd, and also Worship of Honour: And thus Servants shulden truly and wilfully serve Lords and their Masters, and live in Rest, Peace and Charity, and first Lords, tho' they weren heathen Lords to good Christen Faith, and holy Life, by their Patience, and open and true Life and meke. And this is a feyned Word of Antichrist's Clerks, that if Soules may lawfully withdraw Tithes and Offerings fro Curates that openly liben in Lechery or other great Sin, and don not their Office, then Servants and Tennants may withdraw their Service and Rents fro their Lords that liben openly a cursed Life.

Histo. Ang. p. 265. If the Report that *Walsingham* makes of *Jack Straw's* Confession be to be depended upon, one would think that if any of the religious Orders or Sects, at that time, were concerned in raising this Rebellion, it was the Order of the begging Friars against whom *Wicliffe* and his Followers were so zealous: Since he confesses their Design was to have destroyed all the *Possessioners*, *Bishops*, *Monks*, *Canons*, and even the *Rectors* of the Churches, and to have suffered none to live in the Land, besides the *Mendicants*. How would the Adversaries of *Wicliffe* have triumphed and exulted, had this Rebel confessed so much with relation to him, viz. that their Intention was to have murdered all the religious Orders, and secular Clergy, and allowed none to live but *Wicliffe* and those of the Clergy who had embraced his Opinions? And indeed
what

that could more naturally be supposed to be a part of the Scheme than this, if the Forgery of *avillas* were true That it was contrived by *John Walle*, and that he was set on by *Wickliffe*.

Walsingham therefore much more modestly imputes these Calamities to the Sins of all the Inhabitants of the Land in general, without making any Exception. And indeed the Account given

Coll. 2633.

of the first Occasion of this Insurrection, plainly shews how wicked a great part of the Nation was then grown. In the Parliament that met

A. D. 1379.

April 25, in the second Year of *K. Richard II.* a grant was made of a Poll-Tax to be levied for

Cotton's Abrid. p. 168.

the King's Use, viz. of every *Earl* a Sum not exceeding 4 Pound, every *Justice* of the two Bench-

es, with the *Chief Baron* to be 5 Pound: The Mayor of *London* paid 4 Pound as an *Earl*, and

every *Alderman* 40 Shillings as a *Baron*; every *Advocate* 40 Shillings as an *Advocate* at Law; every

Priest secular or regular paid 6 Shillings and Pence; and every *Nun* as much: And every

Man and Woman married or not married, being 6 Years of Age (Beggars certainly known only

excepted) four Pence for every one: *Knight* pays a *Shilling*. This, it seems, was a new and

strange Subsidy or Tax, and we are told that great rudging, and many a bitter Curse followed about

the levying this Money. Thus the People were generally discontented, a Ferment was raised, and

every thing tended to Tumult and Sedition. This Inequality was rendered yet the greater by the

insolence of the Collectors of this Tax. Who as *Knigh* tells us, *puellulas, quod dictu horribile est,*

Coll. 2633.

sursum impudice elevarunt, ut sic experirentur utrum corruptæ essent, & cognita à viris. [He

should have said *utrum puberes essent.*] Thus one of the Collectors misused a Daughter of one *John*

Syler at *Dartford* in *Kent*. In the same manner another of them, one *John Leg*, abused a Daughter of one *Thomas Baker* of *Pobhyngges* in *Essex*.

And

... but the same vile and immodest
 ... were used in other Places: By which
 ... People were every where set in such a Rage
 ... Uprore, that they cared not what they did
 ... to be revenged of such Injuries. And this is a
 much likelier and more natural Account of the
 Rise of this Rebellion, than its being owing to
 the Attempts made by *Wicliffe*, about this time,
 to reform the Errors and Defaults which he ob-
 served, especially in the *Clergy* and *Religion*,
 and in other Estates of the World. For tho' in-
 deed, as *Joceline* observes, at the Reformation,
 when the Light of the Gospel, and the Christian
 Liberty were declared, the mad Rabble took Ad-
 vantage of the Novelty and Change, and were
 spurr'd on by the Hopes of disturbing all Order
 in Church and State; yet the Case was not now
 exactly the same: Since it does not appear, at
 least to me, that the Light of the Gospel, and the
 Christian Liberty were at this time declared as
 they were afterwards in *Martin Luther's* time.
 It may justly be questioned whether the *Bible* was
 yet translated into *English*, (altho' it was soon
 after) and if it was, it could be but in few Hands,
 and those too of the richer sort, because Printing
 was not yet in Use, and written Copies were ve-
 ry chargeable and expensive. Nor could *Wicliffe's*
 Opinions be at this time spread all over the Na-
 tion. There were but very few of the *Clergy*
 who embraced them, and tho' indeed those few
 dispersed themselves, and did all they could to bring
 the Nation out of that Darkness in which it then
 lay; Yet, alas! they could not do much, their La-
 bours, as we find by the Event, were chiefly confined
 to the Diocess of *Lincoln*, in which *Wicliffe* lived.

I only add, that had these Insurrections been
 on the Account of *Wicliffe*, we should certainly
 have heard of the same things done by the Popu-
 lace, as were done by them in some Places at the
Reformation, viz. The Images pull'd down and
 burnt,

burnt, the religious Houses rifled, and the lazy Lubbers who inhabited them turn'd out to get their Living in a lawful and honest Way. But we find nothing of all this: All the angry Rabble seemed intent upon was, the Avenging themselves of those whom they fancied to have been the Authors or Occasions of those Grievances which they suffered. This made them fall so foully on the Great and Noble Duke of *Lancaster*, who was the known Supporter and Protector of *Wicliffe*, as not only to burn his stately Palace, and destroy his very costly Furniture, but to aim at his Life. So that *Joceline's* Remark seems very true that 'It is owing to pure Hatred of the *Wickliffites* that some have falsely and ignorantly pretended that *Baale* was one of them.'

As Dr. *Wicliffe* was very much in Favour with the People among whom he lived, and to whom he preached; so he was held in very great Re-
 veneration by the University of *Oxford*, especially by the Seculars and Students who lived there: In-
 so-much that even after his Death, Arch-Bishop A. D. 1408.
fradel complained that the *University* was partly
 turned into wild Vines which brought forth bitter
 grapes. It is allowed on all Hands that a great
 Multitude of the Academicks were infected with
 the Opinions of *Wicliffe*, at this time.

Historia
 Univ. Oxon.
 p. 204.

In the Year 1406 Letters Testimonial, in the
 behalf of *Wicliffe*, were given by the University,
 and sealed with their common Seal. In these 'tis
 said of him, 'That his Conversation (even from
 his Youth, or tender Years, unto the Time of
 his Death) was in the University so praise-
 worthy and honest, that never at any time was
 there any Offence given by him, or was he as-
 perged with any Note of Infamy or sinister Sus-
 picion: But that in answering, reading, preach-
 ing, determining, he behaved himself laudably,
 as a valiant Champion of the Truth, and catho-
 licly vanquished by Sentences of Holy Scrip-
 ture

' ture all such as by their wilful Beggary blasphem-
 ' ed the Religion of CHRIST. That this Doc-
 ' tor was not convicted of heretical Pravity, or
 ' by our Prelates delivered to be burnt after his
 ' Burial. For GOD forbid that our Prelates
 ' should have condemned a Man of so great Probi-
 ' ty for an Heretick, who in all the University,
 ' had not his Equal, as they believed, in his
 ' Writings of Logick, Philosophy, Divinity, Mo-
 ' rality, and the speculative Sciences.

But the Authentickness of this Testimonial is
 20. disputed. Dr. *Thomas Gascoigne* tells us that ' *Pe-*
 ' *ter Paine*, an Heretick, stole the common Seal
 ' of the University, under which he wrote to the
 ' Hereticks at *Prague* in *Bohemia*, that *Oxford* and
 ' 21. *England* were of the same Belief with those of
 22. *Prague*, except the false Friars mendicant.' This
Peter Paine was, it seems, born at a Place called
Penh or Pogh, in the County of *Lincoln*, situa-
 red about *three Miles from *Grantham*, from
 whence, according to the Custom of that Age, he
 had his Sire-Name, altho' he was also called *Pe-*
ter Freyng or *French*, because his Father was of
French Extraction; *Inghys*, because he was born in
England, and after he was in Orders, *Peter Clerk*
 or *Payne*. He was sent by his Father to *Oxford*,
 where he successfully studied *Grammar*, *Logick* and
Philosophy. Having taken his Degree of *Master*
 of Arts, he became Principal of *Edmund Hall*,
 and was very famous in the University, for his ex-
 cellent Parts, and being a good Disputant; and
 for opposing the Friars, and disputing with *Tho-*
mas Walden a *Carmelite*, about the *Beggary* of
 CHRIST, *Pilgrimages*, the *Eucharist*, *Images*, and
Reliques. *Walden* tells us, that once disputing with
 him and one Frier *William*, on some of the above-
 said Arguments, and about wilful Beggary, he first
 hesitated, and then appeared troubled in his
 Mind, and at length ran quite mad. But so are
 all Men esteemed by the Papists, who are not
 biggotted

bigotted to their Fopperies. However it is not to be doubted that out of Fear he afterwards fled into *Bohemia*, where he contracted an Acquaintance with *Procopius*, and published some of *Wicliffe's* Books. But even here, he was not long in Safety, for being apprehended by the Emperor's Officers he dyed *A. D.* 1433. but by what kind of Death is uncertain.

It is not very probable that a Man of this Character who thus suffered the Loss of all Things; out of Conscience towards God, should dare to do what is condemned even by the Light of Nature, and incur the Guilt of both *Theft* and *Forgery*. Besides, it is not true that in this *Testimonial* 'the *Bohemians* or any others are certified that *Oxford* and *England* were of the same Belief with 'them.' Nor would any Follower of *Wicliffe* have asserted so much. Since tho' *John Hus*, *Histoire du* and *Jerome* of *Prague* so far agreed with *Wicliffe*, *Concile de* that they opposed the Tyranny and Corruptions of the Pope and his Clergy: Yet it's well known *Constance, p.* that they were by no means of the same Opinion *290, 390.* with Relation to the *Eucharist*; that neither *John Hus*, nor *Jerome* did ever oppose the *Real Presence*, and *Transubstantiation*, as *Wicliffe* had done.

The *Testimonial* is in the Name of the *Chancellor*, and the Congregation of Masters, who are said to be unanimous on this Occasion. And its said that this Year 1406 the *Chancellor* was *Richard Courtney*, of *Exeter College*, who was afterwards *Dean of Wells*, and *Bishop of Norwich*. The *Commissaries* or *Vice-Chancellors* are said to have been *John Whyttebode* and *John Orum*, both of *University College*, which latter was, in 1411, *Arch-Deacon of Barnum* and *Cornwall*, and in 1428 was made *Chancellor* of the Church of *Exeter*: And the *Proctors* *Walter Logardyn* of *Merton College*, and *Adam Skelton* of *Queen's*. I can't find that any of these were any way remarkable for any Opposition made by them to *Wicliffe*, or their shewing any

any Hatred of his Memory. But indeed, by the *Statute* made 1426 for the more secure Custody of the Common Seal of the University, (if it at all relates to this matter) it seems as if this *Testimonial* was thought to have been obtained by *Wicliffe's* Friends by a Surprise; the Design having never been communicated to those whom they knew would oppose it, and so the Grace passed by a Majority in the *Congregation-House*. Instances of such Management may perhaps be met with even since that time. The *Statute* orders that 'No-
' thing shall hereafter be sealed with the Common
' Seal of the University, but in a full Congregation
' of Regents, if it be full Term; or in a Con-
' vocation of Regents and Non-Regents in the
' time of Vacation: Nor that any thing written
' shall be sealed with the Seal aforesaid, unless the
' Tenor of it be first maturely debated a whole
' Day in a full *Congregation of Regents*, if it be full
' Term, or in a *Convocation of Regents and Non-*
' *Regents* in Vacation time; and that no Deliberation
' in a *Congregation of Regents* shall be fully
' decided the first Day on which it is proposed.'
If this Statute was occasioned by this *Testimonial* in behalf of *Wicliffe* being sealed by the Common Seal of the University, it seems plainly to intimate, as I said before, That *Wicliffe's* Friends took Advantage of the Vacation, and the Absence of his Enemies from the Congregation, and got this *Testimonial* passed by the Majority of those who came thither for this very Purpose.

It is by no means probable that the Common Seal of the University was at this or any other time kept so carelessly that who would might make use of it. Nor is there the least Intimation of this in the *Statute* above-mentioned. And had it indeed been so, it is reasonable to suppose that a Remedy would have been provided against this Abuse, much sooner than above twenty Years after this pretended Forgery was committed; and before

fore *five* Years after their giving this *Testimonial* was complained of at *Constance*.

But indeed that this *Testimonial* was known to be the A& of the University, however that might be obtained by some Management, seems very plain from the Universities Letter to the Council at *Constance*, in which there is not a Word of this *Testimonial*'s being a Forgery, and sealed with their Seal unknown to them. They only declare that 'The Academick Council of *Oxford* have been seized with Grief at the spreading of *Wicliffe*'s Errors in *England*; that for the remedying that Evil the said Council had nominated XII able Doctors to censure the Books of the said *Wicliffe*,' [which by the way was not till *five* Years after the Date of this *Testimonial*] 'and that they had marked CC Articles, which all the University judged worthy to be burnt: But that out of Respect for the Council, they had sent them to *Constance* that they might be condemned by a Sovereign Authority.' It is indeed said that some *Englishmen* did at that Council produce a Copy of this *Testimonial*, and pretended that it was supposititious, and made it a Part of their Charge against *John Hus* that 'He read it from the Pulpit to recommend *Wicliffe* to the People.' But had it indeed been a Forgery, how could the University well have done less, on such an Occasion, than have declared by an authentick Writing, that their Seal was put to that Writing without their Knowledge or Consent. But they very well knew that this was very highly to reflect on themselves, and to make all their publick Acts of no Authority or Credit. And they might as well have denied that the University had ever favoured *Wicliffe*, or at any time demurr'd upon receiving the Pope's Nuncio who brought them the Bull concerning him mentioned above.

A late Historian pronounces very peremptorily in this Case, that 'The *Testimonial* was counter-
O 3
' feited,

L' Enfant
Histoire du
Concile de
Constance, p.
228.

Collier Hist.
Ecc. Vol. I.
p. 624.

‘*ainted*,’ and ‘*has apparent Marks of a counter-
 Recommendation.*’ To justify this harsh
 Sentence, he tells us, that ‘*The Commendati-
 on of Wickliffe, for his Orthodoxy, that his Cha-
 racter was unblemished as to his Belief, and
 that he was never convicted of Heresie, does
 not agree with Matter of Fact.*’ But this is in
 Part Misrepresentation and false Report. The
Testimonial no where says that *Wickliffe was unble-
 mished as to his Belief*; the Words are *Ejus Con-
 versatio—sic praeclara exitit & honesta, ut nun-
 quam de ipso irratitio, vel suspitionis sinistra ac infam-
 ia nota respersa fuerat.* It says further, and that
 very truly, That *Nec fuerat praedictus Doctor pro
 haeretica pravitate convictus.* Pope Gregory only
 stiles the *Conclusions* noted in his Schedule, *false and
 erroneom*: In the Process of Arch-Bishop Court-
 ney, and in the Oxford Decree, Dr. *Wickliffe* is not
 so much as once named: And even this Historian
 himself owns that *No formal Conviction pass’d upon*

Regis Li-
 terae patentes.
 Archiepisc.
 Literae Can-
 cellario &
 procurat.
 of the Acts of those Times went, was charging
Wickliffe with being noted by *probable Suspicion* of
Heresy, or *vehemently and notoriously suspected* of it.
 And therefore the *Testimonial* adds, *aut per nostrum
 prelatos post ejus humationem traditus incendiis*, that
 he was never by our Prelates, since his Death, or-
 dered to be burnt, as a Proof that he never was
 convicted of heretical Pravity.

The Historian adds, that ‘*’Tis very unlikely
 the University of Oxford should have either In-
 clination or Courage to vouch thus freely for
 Wickliffe’s Catholickness.*’ But he ought to have
 shewn that it does thus vouch. I, for my Part,
 can see nothing like it; as if the Drawers of the
Testimonial were aware of-being called to an Ac-
 count for it in those perilous Times, they seem to
 have acted with the greatest Caution. Thus when
 they stile *Wickliffe a valiant Champion of the Faith*,
 they presently instance in his *opposing the wilful Beg-*

gary of the Friars : And only add that God forbid that our Prelates should have condemned a Man of so great Probity for an Heretick, who in Logick, Philosophy, Divinity, Morality and Matters of Speculation wrote, as they believed, without an Equal.

The Historian observes further, that ' So publick a Testimonial might probably have exposed the University to the utmost Hazards, and brought them within the Penalty of the late Statute.' This Statute is 2 Hen. IV. c. 15. which was pass'd about six Years before the Date of this Testimonial. In this Statute, so far as I am able to see, *Wicliffe* is not so much as once named, and how therefore the University could be brought within the Penalty of it, by giving a Testimonial in his Behalf, I confess, I do not see. It is indeed there enacted, that none from henceforth in any wise favour such Preacher [as any thing preaches, holds, teaches, or instructs contrary to the Catholick Faith or Determination of the Holy Church] or Maker of any such and like Conventicles, or holding or exercising Schools, or making or writing such Books, or so teaching, informing, or exciting the People, nor any of them maintain, or any wise sustain. But all this plainly relates to Men alive, and not to a Man that had been dead and buried fifteen Years. Besides, it is well known that *Wicliffe*, when he was alive, did not make any Conventicles, nor held or exercised such Schools as are here described.

It is observed some Years after this, *A. D.* *Histo. uni-*
1411, that ' For all the Condemnation of XLV *versit. Oxoni-*
' Articles or Conclusions of *Wicliffe's* at London, *en. p. 204.*
' by Arch-Bishop *Arundel*, the Year before, and
' the ratifying that Sentence at *Oxford* in the
' Congregation-House June 26. and burning the
' Books out of which they were said to be taken
' *ad Quadrivium* *Quaterbois* ; these hated Opinions grew better beloved, and *Wicliffe's* Writings
' which were cast into the Flames, shone with a

' greater Light, and seemed to be rather *tried* than
 ' *consumed*, they were so encreased thro' the Fury
 ' of their Enemies: Insomuch that the Arch-Bi-
 ' shop resolved to visit the University; and ac-
 ' cordingly cited the Chancellor, Doctors, Masters
 ' and Scholars to be in a readiness as soon as he
 ' approached *Oxford*. But the Chancellor *Richard*
 ' *Courtney*, who was Chancellor when this *Testi-*
 ' *monial* was given, with the Proctors, &c. went
 ' to meet his Grace, and told him, if he came as
 ' a Guest he was very welcome to the University;
 ' but if he intended to enter *Oxford* as a Visitor,
 ' they would have him to know, that by the Pope's
 ' Bull, the University was exempted many Years
 ' ago from the Jurisdiction of the Arch-Bishops
 ' and Bishops. Of this the Arch-Bishop com-
 ' plained to the King, who commanded the Prin-
 ' cipals of the University to appear before him, to
 ' give an Account of the Pope's Diploma, where-
 ' with they covered their Contumacy. And some-
 ' time after, the *Chancellor* and *Professors* resigned,
 ' or were forc'd to lay down their Offices at *Lam-*
 ' *beth*, and the King wrote to the University,
 ' That the *Senior* Doctor of Divinity, who was
 ' then *Edmund Bekyngham* Warden of *Merton*
 ' should take upon him the Government of the
 ' University, and execute the Chancellor's Office,
 ' till another was chosen in the room of the Per-
 ' son removed. On which such a Melancholy
 ' seized the Students, that they left off their Lec-
 ' tures, and dispersed themselves, as if they in-
 ' tended to break up the University. So that the
 ' King was forced to write several Letters to the
 ' Members of the University, and to intreat them
 ' with good Words to resume their Lectures.
 Does this now look as if the University, at this
 time, was at all disaffected to the Memory of
Wichiffe, or that they would refuse to give such a
Testimonial in his behalf as this, of which we are
 now speaking?

That

That nothing occurs in the Letters and Registers of the University relating to this *Testimonial*, is not very strange. It may as well be argued, that Dr. *Wicliffe* was never Rector of *Lutterworth*, because his Institution to it is not to be found in the Registers of the Bishops of the Diocese in which that Parish is. And perhaps the Omission of both may be accounted for the same Way, viz. That when the old Registers, decayed by Age or other Accidents, were transcribed, out of Hatred and Detestation of the Name and Memory of *Wicliffe* whatever related to him was left out.

On the whole, if Arch-Bishop *Arundel* and the Synod of the Clergy, held at St. Paul's London, may be believed, the University was at this time wholly infected with *Wicliffe's* Doctrine. She who was formerly the Mother of Virtues, the Light of Knowledge, the Prop of Catholick Faith, and the singular Pattern of Obedience, they said now brought forth only abortive Children, or degenerating from the Disposition of the former Race, who always encouraged Anarchy and Rebellion, and sowed Tares among the Wheat. And this was but four Years after his *Testimonial* was given. And accordingly the Arch-Bishop in his Letters to the Chancellor, &c. 411, tells them that *He knew that almost the whole University was touched or infected with heretical Pravity.* And 'the Members of it were forced to beg the Arch-Bishop's Pardon for their not being so violent as they ought to have been in persecuting the *Lollards*, and that all the Masters did not agree in the Condemnation of the Articles of *Wicliffe*.'

So that, it seems, this *Testimonial* has not such apparent Marks of a counterfeit Recommendation; nor does Mr. Fox deserve to be censured for making no mention about its Credit; which perhaps had never been doubted but for Hatred of the Memory of the Man in whose behalf it's given. *Thomas Gasigne*, as I have shewn, is the only Writer on whole

Histor. Uni-
ver. Oxon. p.
203.

Reg. A
rundell. fol.
24. Histo.
Univer. Ox.
on. p. 205,

whose Authority this Story is built, and he very plainly misrepresents the *Testimonial*, and writes of it as if he had never seen it.

Dr. *Wicliffe's* being in so great Reputation with the University, and so generally beloved there, we may well suppose to have been a Means of recommending him to the Favour and Esteem of a great many considerable Persons both of the Clergy and Laity. And to let the Reader see that he was a Person above that Contempt which his Enemies, in their Writings, studiously endeavour to pour upon him; I hope it will not be thought improper to add to the History of his Life some Account of those who shewed great Regard to him and to his Writings.

I. First he was very happy in the Royal Favour. K. *Edward III.* as has been shewn, set a great Value on him, and employed him in Affairs of the greatest Importance, and wherein his Royal Prerogative, and the Welfare of his Kingdom was very nearly concerned. And for this some of the Popish Historians, if they deserve that Name, have very basely reflected on his Memory. Thus the infamous *Varillas*, 'The King, says he, did not live a Year before he was punished for the Favour which he had shewn to *Wicliffe*, in a Manner which cannot be express'd without Horror. He was tormented with a languishing Fever in his House at *Shene*, where he went to take the Diversion of Hunting.' This Romantick Writer fancies that *Wicliffe* and his Doctrines were anathematized in a Council held at *Canterbury* the Year before the King fell sick, viz. A. D. 1375; (for the King fell sick at *Eltham* immediately on the News of the Death of his Son, the *Black Prince*, who died June 8. 1376; of which Sickness he never was perfectly recovered before his Death at *Shene*, June 21. 1377.) by *Thomas* Arch-Bishop of *Canterbury*; whereas neither was *Wicliffe* ever accused of holding any erroneous Tenets 'till after this

Histoire
du *Wiclev-*
anisme, p 34.

Barnes's
History of K.
Edward III.
p. 855, 856.

this King's Death ; nor was *Thomas Arundel*, Arch-Bishop of *Canterbury* till eleven Years after *Wicliffe* himself was dead and buried.

Upon the same Account is the Memory of this good and heroick Prince aspersed with the Charge of his being entirely devoted to a wicked Whore, one *Alice Peeres*, whom he loved dearer than himself : Thus *Thomas Walsingham*, the Author of this Fable, reports the Matter. ' During the whole time of his lying sick, says he, That wicked Whore *Alice Peeres* sat by him, who in the mean Time suggested to him what was dear to her, saying nothing, nor suffering any one else to say any thing to him of the Salvation of his Soul, but always assuring him of the Restoration of his Health, till she saw in him the undoubted Signs of Death by his Speech failing him. For as soon as she saw his Speech was gone, and that his Eyes grew dim, and that his natural Heat began to fail in his extreme Parts, the shameless Harlot immediately took his Rings off his Fingers, and withdrew.' But this favours too grossly of a Monkish Fable, and of that Spirit which is so commonly seen in many of their Writings, which when they find, or even suspect any Person to have acted contrary to their Interest, is apt to invent some Tale or other which may shew how he was punished by God for his thus acting.

This Lady was, it seems, a Person of extraordinary Beauty, and was married to the Lord *William Windsor* Lord Lieutenant of *Ireland*, in the 43 Year of the Reign of *K. Edward*. And altho' she was indeed accused before the Lords in the Parliament held 1 Ric. II. and by them adjudged to be banished, and to forfeit all her Goods and Lands whatsoever: Yet Sir *Robert Cotton*, who had perused the long Record against this Lady, assures us that ' It proves no such heinous Matter against her, as she was charged with. Only it shews that she was in such Credit with *K. Edward*

Histo. Ang.

P. 192.

Abridg-

ment of Records, p. 158.

ward III. that she sat at his Bed's Head, when all of the Council and of the Privy-Chamber stood waiting without Doors, and that she moved those Suits that they dared not ; and these two Suits wherefore she was condemned, seemed very honest ; her Mishap was that she was friendly to many, but all were not so to her. The Record, *says he*, is strange and worthy of Sight.' Accordingly, this Judgment was in the very next Parliament reversed.

Ibid. p. 177.

It is not at all probable that a Prince so remarkably Chast and Virtuous in his younger Years, as K. *Edward* was known to be, should in the Decline of his Life, and when he was above *threescore* Years old burn with the Flames of Lust. And yet even *Walsingham* himself does not charge him with indulging this Vice in his Youth, but reflects on him as putting no Restraint on himself in his old Age, to which he attributes the shortning his Life, and the ill Successes he met with towards the End of his long and glorious Reign : And even this foul Accusation he grounds only on Report or Hearsay.

II. Another Friend and Favourer of Dr. *Wicliffe* was *Joan* the Queen-Mother, who, when the Arch-Bishop of *Canterbury*, Bishop of *London*, &c. having abruptly broken up their Court held at *St. Paul's* to condemn *Wicliffe*, met again at *Lambeth*, on the same Business, sent Sir *Lewis Clifford* to them to forbid them to pronounce any Definitive Sentence against him.

III. The Great and Noble *John* of *Gaunt* Duke of *Lancaster*, and Son to K. *Edward* III. was a very zealous Protector of Dr. *Wicliffe* against the Designs and Attempts of his Enemies to destroy him : Insomuch that as *Knibton* observes, if it had not been for him, he must necessarily have fallen into the Pit of Destruction. The Castle of *Leicester* was one of the Duke's Palaces where he sometimes resided ; and *Lutterworth* where

where Dr. *Wicliffe* was Parson being not above 8 or 10 Miles from thence, it is not at all unlikely that the Duke knew his Character very well, and was well acquainted with the Manner of his Conversation. This great Man is reported to be so well satisfied that CHRIST JESUS did not commit his Gospel to the Clergy and Doctors of the Church only, but that the Custody and Use of it was the Birth-Right and Privilege of all Christians, that he declared in one of the Parliaments held in K. *Richard II's* Time, for the Translation of it into the vulgar Tongue. A Bill we are told was brought in for taking away the Bible then translated into *English* by Dr. *Wicliffe*, which was rejected by both Lords and Commons, on which Occasion the Duke thus spoke; *We will not, says he, be the Dreggs of all Men: Seeing other Nations have the Law of GOD, which is the Law of our Faith, written in their own Language; and swearing a great Oath, declared, he would maintain it against those, whoever they should be who first brought in the Bill.* Others, at the same time, added, *That if the Gospel by being translated into English, was the Occasion of Mens running into Error, they might know that there were more Hereticks to be found among the Latins than among the People of any other Language. For that the Decretals reckoned no fewer than 66 Latine Hereticks, and so the Gospel must not be read in Latin, which yet they allowed.* But for this, and his protecting Dr. *Wicliffe* against the Attempts of his malicious Adversaries who were intent on procuring his Ruin, has this noble Person been represented by the Monkish Historians as in a Conspiracy to place the Crown on his own Head, after his Father's Decease; and guilty of the worst of Immoralities, to as to have hastned his Death by his excessive Indulgence of them. For nothing too bad can ever be said of those who are Enemies to the Church, or in plain *English*, against the arbitrary Power, and devilish Tyranny

A. D. 1390.

John Fox

Præfati. E-

vangeli. Sax-

onico, A. D.

1571. Usserii

de scripturis,

p. 162.

Walsing.

Histo. Ang.

p. 310.

Tho. Gas-

coigne, diæ.

2 Part. p.

47.

Histo. Univ.

Oxon. p. 193.

Tyranny of the Popish Clergy. And they who will not spare even Crowned Heads, as we have seen they did not K. *Edward* himself, because they will not be their Tools and Vassals, we cannot expect should shew greater Reverence to Subjects, tho' they are of Royal-Blood and Princely Extraction.

But had the Duke been at all suspected in King *Edward's* Life time of having any Design to hinder the Succession of the Prince of *Wales*, whom he and his Brothers, the Earl of *Cambridge*, and the Lord *Thomas* of *Woodstock* had all sworn, by the King's Command, to uphold and maintain as their only lawful Lord, and undoubted Sovereign, the King would never have made him his Assistant in the Regency, thereby putting it more in his Power to compass his ambitious Designs, if he had any, than otherwise it could have been. However, it seems, the Dukes Enemies had so far sent abroad this Suspicion of him, that the Commons in the Parliament held at *Westminster* this Year after *Michaelmas*, being the first of the young King's Reign, accused him of Treason which the Duke complained of to the King, and ' In his Defence ' openly before the King demanded the Combat ' to any Person whatsoever, or what other Order ' the King should appoint. Whereupon the whole ' Lords and Commons with one Voice purged ' him, and requested that he would use no more ' such Words, whereto the said Duke seemed to ' be content; but said, that the same Report to ' set the Nobles at Debate, was no better than ' Treason.' And four Years after, when the

Cotton's
Abridg. p.
155.

A. D. 1381.

Knyghton
de event. Angl.
c. 2642,
2643.

Duke was forced to go into *Scotland* to avoid the Fury of the rebellious Boors, who were particularly enraged against him: The King ordered the Earl of *Northumberland* to seek for him, and to be his Guard to defend him against his Enemies, that he might come safe to the King. The same Orders were sent to all and singular the Lords of
the

the Northern District, and also to all and singular the Sheriffs and Burgeses, with a sufficient Force to conduct the Duke safely thro' their Territories. And when the Duke came to the King at Rynges he was received with the greatest Joy, and Marks of the highest Honour, and very magnificent and royal Presents were made him by the King, to compensate for the Damage he had sustained by the rebellious Boors.

The Record which mentions *John Northampton* Cotton's A-bridgment. p. 325. Draper, *John Moore*, and *Richard Northbury* Merchants, being excepted out of the Pardon which the King, at the Request of the Commons in Parliament granted to the Citizens of *London*, on which *Walsingham* seems to ground this Suspicion of the Duke, says nothing of the Duke. And even *John Northampton* himself, the very next Year, had the Judgment given against him repealed by the King, at the Request of the Commons, by the Assent of the Parliament. A. R. xi. A. D. 1388. Ibid. p. 339.

Knyghton always calls this Duke, the *Pious*, and the *peaceable* Duke; and gives this Reason for his so styling him, That he never sought Revenge in all his Troubles, and Straits, and under all the Injuries that were maliciously done to him, but De event. Angliz, c. 2643. carrying himself with great Moderation forgave every one who desired his Pardon. Nay, that when by some of his own Domesticks he was robb'd of a great Quantity of Plate, to a great Value, and he was urged to prosecute them when taken according to the Rigor of the Law, he was filled with such a Spirit of Piety, that he refused it, saying, he would have no Man die for his Goods.

IV. *Henry Lord Piercy*, Earl Marshal of *England*: He accompanied Dr. *Wickliffe*, together with the Duke of *Launcester*, when he first appeared before the A-Bishop and Bishop of *London*, at *St. Pauls*.

V. *Anne*, K. *Richard II's* beloved Queen; she was Daughter to the Emperor *Charles IV.* and Sister to *Wenceslaus* King of *Bohemia* and Emperor of *Germany*,

many, and married to King *Richard*, *A. D.* 1382 *Wicliffe* thus speaks of her in his Book *Of the three-fold Bond of Love*. 'It is possible, says he, that the Noble Queen of *England*, the Sister of *Cesar*, may have the Gospel written in three Languages, *Bobemian*, *German*, and *Latin*, and to heriticate her on this Account would be *Luciferian* Folly.' The same Account was afterwards given of her by Arch-Bishop *Arundel* in his Sermon preached at her Funeral. 'Altho, says he, she was a Stranger, yet she constantly studied the four Gospels in *English*, and explained by the Expositions of the Doctors; and that in the Study of these, and reading godly Books, she was more diligent than even the Prelates themselves, tho' their Office and Business required it.' After her Death, several of Dr. *Wicliffe's* Books were carried by her Attendants into *Bobemia*, and were a Means of promoting the Reformation there. She is said to have been a Princess of so great Worth both for Piety and Virtue, that the greatest Love was but her Due. In the blind Age in which she lived, she enjoyed Light, and could not, as we have seen, endure the implicit and unreasonable Service and Devotion of the *Roman Church*.

Echard's
History, Vol.
I. p. 403.

VI. K. *Richard II.* was, at first, no Enemy to Dr. *Wicliffe*. He made him his Chaplain, and grac'd him with his Royal Favour. However afterwards he suffered himself to be made use of by the Ruling Clergy to be the Instrument of wreaking their Spight on him and his Followers. For *A. D.* 1395. the King being in *Ireland*, before he could do much there, the Bishops and Clergy were so alarm'd with the bold and numerous Accusations which the *Wicliffites* or *Lollards* had made against their Body, that they sent the Arch-Bishop of *York*, and the Bishop of *London* to the King, begging of him to hasten his Return to defend and succour the true Faith and Holy Church that were both in Danger of being ruined by the Hereticks,

Hereticks, who were contriving how to take away the Possessions of the Church, and overthrow all Canonical Sanctions. The King greatly surprized at the News, ——— hastned into *England* — and upon his Arrival severely reprimanded some of the Nobility and Gentry, who were the chief Favourers of these *Lollards*, causing Sir *Richard Story* publicly to abjure their Principles, and openly declaring, That if he ever found him to relapse, he should suffer Death without Mercy.

Besides the six Knights mentioned before, Sir *Walsingham William Nevyle*, Sir *John Clenboun* and Sir *John Mountague*, are reported to have so far favoured Dr. *Wickliffe's* Doctrines as in their several Districts to destroy the *Images* that were set up in the several Churches.

XVI. *Walsingham* mentions another Knight, one Sir *Lawrence de St. Martin* of *Wiltshire* near *Swisbury*, who, he says, was seduced by *Wickliffe's* Doctrines, and of whom he tells the following Story.

‘ *Easter* drawing near, when he ought to receive the enlivening Sacrament, the Knight desired of his Priest that he might receive it on the Vigil of the said Feast, who according to his Desire, after Mass was over, gave it him as he requested. But the Knight when the Priest had given him the Host, took it in his Hand, and immediately rising from his Knees, (carrying God’s Body) he hastened to his own House. The Priest seeing the Knight thus act as if he was out of his Wits, follows him, calling to him, and adjuring him not to offer so great an Affront to the Sacrament, but either to restore it to him, or honourably to treat and receive it after the manner of Christians. But the Priest’s Cries and Intreaties availed nothing; The Knight notwithstanding shutting the Doors on the Priest, ordered Oysters to be brought to him, and eat Part of the Host with the Oysters, Part with

A. D. 1380.

‘ Onions, and Part he swallowed down with Wine,
 ‘ saying, that any Bread he had in his House was
 ‘ as good as that, which he was glad he had receiv-
 ‘ ed in such a Manner. The Knight’s Servants, who
 ‘ were amazed at the Novelty of so horrid a Fact,
 ‘ told all this to the Neighbours. The Parish-Priest,
 ‘ therefore, who was very much nettled at the
 ‘ Knight’s doing this great Wickedness, told the
 ‘ whole of it, in Order, to the Bishop of *Sarum*,
 ‘ Master *Ralph Ergem*. The Bishop ordered the
 ‘ Knight to be cited to appear before him, and he
 ‘ appearing, and no wise denying the Fact, the
 ‘ Bishop, because he was a Man of great Esteem
 ‘ in those Parts, admonished him to return home,
 ‘ and get together diverse of the Clergy who were
 ‘ known to him, and consult with them about
 ‘ this Matter, if perhaps, being regarded by God,
 ‘ he might obtain Grace, and think more whole-
 ‘ somely of the Sacrament aforesaid, and to ap-
 ‘ pear before the Bishop on such a certain Day.
 ‘ This Admonition of the Bishop’s the Knight sub-
 ‘ mitted to, and on the Day prefix’d coming again
 ‘ to him, according to the Advice of the Clergy
 ‘ which had, on this Occasion, resorted to him,
 ‘ confessed that he had thought amiss of the Sa-
 ‘ crament of the Altar, and had greatly sinned
 ‘ in dishonouring of it; wherefore he humbly
 ‘ begged Pardon of the Bishop, and of all who
 ‘ were present. The Bishop therefore seeing his
 ‘ Conversion, and attending to his humble Con-
 ‘ fession, enjoined him, in Part of Penance, to
 ‘ erect a Stone cross at *Sarisbury* (in a publick
 ‘ Place) on which the whole Series of this Mat-
 ‘ ter should be engraved in order, and that on
 ‘ every *sixth* Holy-day, during his Life, he should
 ‘ come to the said Cross, with his Head uncove-
 ‘ red, his Feet bare, and in only his Shirt and
 ‘ Drawers, and publicly confess before it on his
 ‘ bended Knees the whole Fact in order, as it
 ‘ was committed; and other Penances he enjoined
 ‘ him,

m, both publick and private, which are too long to commit to Writing.' This is the doughty *Walsingham* tells us, that 'He has there told it more at large, that it may appear to how great Evils the Beast (which ascended out of the bottomless Pit) the Colleague of *Satan*, the *Wicklif*, or *Wickedbeleve* scattered abroad on the Earth.' So that the Reader sees the reason of this Tale. But nothing can be more than that *Wicliffe* propagated any profane or irreverent Opinion of this Holy Sacrament. So he from doing so; that he always speaks of his Writings with very great Reverence and affection.

VII. *Geoffery Chaucer*. He is said to have been educated in *Canterbury* or *Merton College* Leland de scriptor. Britann. p. 420. *John Wicliffe*, and thereupon to have become an accurate Logician, a sweet Rhetorician, a facile Poet, a grave Philosopher, and an ingenious Mathematician, and an holy Divine. He 1400. *ata*. 72.

VIII. To these we may add the Great and noble Sir *John Oldcastle* Lord *Cobham*, who was Godwin's Life of H. V. p. 361. only 'ennobled by his Birth and Dignities, but much more by his Wit, Eloquence, Learning, and good Sense, which together with a great moral Courage, and an honest Freedom of mind, accomplished him for such an eminent champion of the Truth, as he appeared in times abounding with Vice and Error.' In his time he had heard *Wicliffe* preach, by whose Doctrine he declared he had learn'd to fear his God; so he had his Conversation freer from Sin than it was before. Ibid. p. 22, 167. In several Parliaments he had spoken freely against the Corruptions of the Christian Church and Worship, and had frequently represented the Kings *Richard II.* *Henry IV.* and *Henry V.* insufferable Abuses committed by the Clergy. In the years 1395 and 1405 he presented to the Parliament several Discourses concerning a Reformation

mation of Discipline and Manners in the Church; one of which Books was composed by himself, and the other by *John Purvey* or *Purney*, of *Oxford*. A. D. 1389 he made a Speech in Parliament against the *Pope's* Power, and against the Removal of Causes to *Rome* to be tryed there;

Statute Book upon which the Statute of *Provisors* made *Ann* p. 177, 178. 25 *Edw. III.* was confirmed, and it was ordained,
13 Ric. II. That if any Man bring or send within the Realm,
c. 3. or the King's Power, any Summons, Sentence or Excommunication against any Person, of what Condition that he be, for the Cause of making Motion, Assent or Execution of the said Statute of Provisors, he shall be taken, arrested, and put in Prison, and forfeit all his Lands and Tenements, Goods and Chattels for ever, and incur the Pain of Life and Member. And if any Prelate make Execution of such Summons, Sentences or Excommunications, that his Temporalities be taken and abide in the King's Hands till due Redress, and Correction be thereof made. And if any Person of less Estate than a Prelate, of what Condition that he be, make such Execution, he shall be taken, arrested, and put in Prison, and have Imprisonment, and make Fine and Ransom by the Discretion of the King's Council. By this Action the Lord *Cobham* had then put his Life in hazzard of being made a Sacrifice to the Fury of the Priests; and Sir *John Cheney*, with others, were in the same Danger. The Clergy, it's sure, were very angry

Cotton's A. at the passing these two Acts, and made their solemn Protestation in open Parliament against them, declaring, ' That they in no wise meant, ' or would assent to any Statute or Law made in ' the Restraint of the *Pope's* Authority, but utterly withstood the same.'

Walden This Lord *Cobham* is said likewise to have
contra *Wic-* maintained in the Diocesses of *Canterbury*, *Rocheſter*,
lev. lib. 2. *London* and *Hertford*, such Preachers as were hateful
c. 70. ful

ful to the Clergy; and, at the Desire of *John Goodwin's*
Huss, to have caus'd all *Wickliffe's* Works to be Life of K.
 written out, and to be disperfed in *Bohemia, France, Hen. V. p.*
Spain, Portugal, and other Parts of *Europe.* 167.

By these Means he was reckoned a most inveterate Enemy to the Church, and under this Character represented, by his Enemies, to *K. Hen. V.*, with whom they found ways to make him suspected as an Enemy to his Royal Dignity, and by Degrees to lessen him in his Affections and Favour, and, at last, entirely to ruin him.

A Convocation was called by the Arch-Bishop Goodwin's
 of *Canterbury* at *London*, to convict this honour- Life of Hen.
 able Person of what they called Herefy: In which V. p. 15.
 Evidence was given of the Crimes above-mention-
 ed. ' But out of Respect to the King, in whose
 ' Favour Sir *John* was, and in Consideration of
 ' that Honour which was due to his Quality, the
 ' Arch-Bishop would first communicate the Busi-
 ' ness to his Majesty; and for this Purpose, with all
 ' his Suffragans then present, and a great Number
 ' of the Clergy, he went to him then residing in his
 ' Mannor at *Kennington*. The King being willing
 ' to reduce Sir *John Oldcastle* by such Means as
 ' might reflect no Dishonour on him, required the
 ' Arch-Bishop to desist for some time from all fur-
 ' ther Process, promising that he himself would dis-
 ' course the Business with him speedily; which he
 ' did, sending for him soon after, and in a private
 ' Conference admonishing him to submit to the
 ' Church, and to make a Recantation of his Er-
 ' rors. Sir *John* heard him with a becoming Re-
 ' verence, and made this respectful Answer. ' *I am,*
 ' said he, *as I have always been, most willing to obey*
 ' *your Majesty, as the Minister of God appointed*
 ' *to bear the Sword of Justice for the Punishment of*
 ' *evil Doers, and the Protection of those that do well.*
 ' *To you therefore (next to my Eternal Living Judge)*
 ' *I owe my whole Obedience, and intirely submit (as*
 ' *I have ever done) to your Pleasure my Life, and*
 P 3 all

*‘ all my Fortune in this World, and in all Affairs of it
 ‘ whatever, am ready to perform exactly your Royal
 ‘ Commands: But as to the Pope, and the spiritual
 ‘ Dominion which he claims, I owe him no Service
 ‘ that I know of, nor will pay him any; for as sure
 ‘ as GOD’s Word is true, to me it is fully evident
 ‘ that he is the great Antichrist, the Son of Perdi-
 ‘ tion, the open Adversary of GOD, and the
 ‘ Abomination standing in the Holy Place’* The
 King seeing him thus immoveable, abandon’d him
 to the Ecclesiastical Court: and when the Arch-
 Bishop came again to know his Pleasure, he gave
 him full Permission to cite him to appear before
 him, to examine and try him, and to inflict those
 Punishments upon him, which the Church had
 decreed.

For the same Reason, and being prejudiced
 against this injur’d Lord by the Influences of his
 Enemies, the King refused to read the Articles of
 his Belief, which this noble Lord had drawn up,
 and presented to him, and would not admit of his
 Appeal to him as his Judge; nor of his Appeal
 from the Arch-Bishop to the Pope, but commit-
 ted him Prisoner to the *Tower*, there to be kept
 in safe Custody till the Pope gave Allowance for
 his Tryal.

This great Man being thus given up to the Will
 of his Enemies, and left entirely to their Mercy,
 they never left him ’till they had ‘ Judged De-
 ‘ clared and Condemned him as a most pernicious
 ‘ and detestable Heretick, and therefore commit-
 ‘ ted him to the secular Jurisdiction, Power and
 ‘ Judgment to put him to Death.’ Which Sen-
 tence, altho’ he avoided the Execution of it *three*
 or *four* Years by his Escape out of the *Tower*, he
 was at last forc’d to submit to it: Which he did
 with the utmost Bravery, and most triumphant
 Joy, exhorting the People, at the Time of his
 Execution, to follow the Instructions which GOD
 had given them in the Scriptures, and to disclaim
 those

those false Teachers, whose Lives and Conversations were so contrary to CHRIST and his Religion.

This Nobleman was so generally beloved, that the Clergy, by these severe Proceedings against him, very much lost themselves in the Esteem and Affection of the People. As they apprehended therefore the Effects of a Popular Hatred, they made use of an Artifice to turn it off, by spreading a Rumour that the Lord *Cobham* was become a good Catholick, had abjured his heretical Opinion, and submitted himself in all things to the Holy Church: And that this Report might gain Credit, they counterfeited an Abjuration in his Name.

*Goodwin's
Life of K.
Henry V. p.
27.*

And as they thus endeavoured by this Forgery to amuse and blind the Eyes of the unthinking Multitude, so, on the other hand, to exasperate the King against the Professors of *Wickliff's* Doctrines, and to engage him with the greater Zeal to back their Endeavours to destroy them, they made very clamorous Complaints to him, (as they had done before to his Father) that by Reason of these new Opinions, and the Influence which the Lord *Cobham* had to abet and promote them among the People, many Schisms, Seditions, and Tumults were rais'd in all Parts of the Kingdom: That the Clergy in general were hated, the Diocesans not obeyed, the Ordinaries disregarded, all the spiritual Officers despised, the Laws and Liberties of the Holy Church trampled under Foot, the Christian Faith decayed even to Ruin, and the spiritual Jurisdiction contemn'd: That the Cause of all this Mischief arose from suffering the Disciples of *Wickliff* to preach so publickly, to gather Conventicles, to keep Schools in private Houses, to write Books, and to teach privately in Corners, in Woods, Fields, Groves, and Caves of the Earth. And the Allowance of these Things, they said, would be the Ruin of the Na-

Hen. V.

tion, destroy the Government, and subvert the King's Throne.

By such Complaints as these, the Clergy had got very severe Acts of Parliament to be made against the hated Followers of *Wicliffe*. But what, at this time, seems to have moved K. *Hen. V.* to greater Indignation against these Poor persecuted People, was his being perswaded that they had formed a dangerous Conspiracy against his Person and Government. This, some have affirmed, and that not without Reason, was for *several Causes* surmised by the *Spiritualtie*, more upon Displeasure, than Truth; and that they were assembled in *Thicket Field* on the back side of *St. Giles's* in the Night, only to hear their Preacher *John Beverley*, that Place there being out of the way from Resort of People, that they might not come together openly about any such Matter, without Danger to be apprehended as the Manner is, and hath bin ever of the persecuted Flocke, when they are prohibited publickly the Exercise of their Religion. However, this pretended Plot had its intended Effect, and the very next Parliament a severe Act was made against the poor Followers of *Wicliffe*, as has been said already.

XIX. *John Northampton* alias *Comberton*. In 1382 he was Mayor of the City of *London*, and seeing how scandalous many of the Citizens were become for Lewdness and Debaucherie, he resolved to attempt a Reformation of Manners in the City. Accordingly he set himself with the utmost Diligence to detect and punish those who were guilty of these Vices. Such as he found guilty of Whoredom, he very severely punished by imprisoning them, of whatever Sex they were, and caused the Women to be carried thro' the Streets of *London*, with their Hair shorn, as Thieves were punished in those Days, and exposed to publick Shame, with Trumpets and Pipes going before them;

hem; nor did he use the Men any better. In this he was favoured and assisted by the graver and wiser Part of the Citizens, whom *Walsingham* Hist. Ang. charges, on this Occasion, with growing insolent p. 288. beyond measure, and giving a mischievous Example to other Cities, in usurping the Episcopal rights, and offering many Affronts to them, in apprehending Fornicatours and Adulterers: Telling us, That they were encouraged or set on to do this by *John Wickliffe* and his Followers, on purpose to make the Prelates odious. 'They [the Citizens] pretended, says he, that they not only abominated the Carelessness and Remissness of the Curates, but detested their Covetousness, who being desirous of Money, omitted the Punishments prescribed by Law, and taking Money of the Criminals, favourably permitted Persons, guilty of Fornication and Incest, to live in the Commisions of those Wickednesses: That they were afraid lest for these Sins committed in the City, but winked at, God would sometime or other to be avenged of it, permit its Ruin: And that therefore they were desirous to purge the City of these Defilements, lest it should be punished with the Plague or Sword, or the Earth should swallow them up.'

As to this *John de Northampton*, their Mayor, he tells us, 'He was a very obstinate, and crafty Man, lifted up with his Riches, and Purse-proud; that he was uneasy with his Inferiours, and could not be bent by the Entreaties or Admonitions of his Superiours, but that what he had begun of his own Head, he with a firm Resolution endeavour'd to accomplish.' For, it seems, tho' the Bishop of *London* had bewn himself highly displeased with him, for his thus using his Authority to punish lewd Women, &c. and had actually forbidden him to proceed, yet so long as he continued in his Office, he would not be deterr'd from thus making a publick Example of these Offenders, XIX. Ni-

XIX. *Nicholas de Hereford* S. T. P. He was of *Queen's College* in *Oxford*, and a very strenuous Asserter of *Dr. Wickliffe's* Doctrines. For which Reason he, together with *John Aston* Priest, and *Philip Rampingdon* or *Repingdon*, was cited by Arch-Bishop *William Courtney* to appear before him at his Court held at the preaching Friers

De event. An- *London*, 1382. where, as *Knights* tells us, he
gli. col. 2655, made the following Confession.
2666.

In the Name of God Amen. *Wyttes alle Cristen Men* that we *Nichol of Herforde* and my fellow *Wyllus unworthy* in Presence of our gostly fader the Erche-Bishop of Canturbery the nyngtende Day of June, Zeer of Grace a Thousand Thye Hundred fourscore and Two in the house of the freres pierhoures at London whan we wer required to seyne what we selyde of diverse Conclusions, we mayden this Protestation and yit we maken, That oure Entent was, and is to be trewe Sonnes, and meke of Holy Chirche, and yit hadde, as God schilde, that we erren agaynst this Entent, in *Mordus* or in *Werkus*, we submytte us mekelyche to oure sozelayde fadur the Erche-Bishop of Canturbery, and of alle other to whom it longeth to redresse them that erren. And asturwarde to wam were requirede to save our Beleve of the Sacrament of the Autere, as to your Understonnding ourh the People, we knowlechene fyrst that the *Wylt* takus in his Bondes, thowwe the Vertue of the sacramental *Mordus*, is made and turnyde veralyche into *CHRISTUS* Body, the same that was taken and den of the Mayden Marye, and that sufferide Deth on the Crosse for Hanynd, and that lay in the Sepulchre, and that ros fro Death to Lyve the thrydde Day, and stey up into Hevene, and syttes in Joye in the Bylle of the fadur, and that schal come at the Day of Doune, to dome the Quikke and the Deade: And the *Wylne* is also turnyde veralyche into his Blode, so that
leves

bes after the Consecration of Biede and Wyne
in other Substaunce than that Itk that is
CHRISTUS Fleche and his Blode. And further:
we beleve that the hole Body of CHRIST
hole in the Sacrament, and hole in everythe
wyte of the Sacrament of the Autere. And
we beleve that CRIST is veralyche in the
the Sacrament in his bodely Presence to Saba-
m of alle hem that worthelyche receyven that
the Sacrament, to hem that unworthelyche re-
ceyven to her Dampnation. And this oure Be-
le, and in this we bene thozou Grace of GOD,
wille we in Remission of oure Synnes. And
forsoe we pray alle Christen Men to whom this
Confession schal come to that ze here us Wit-
nes of this Belebe at the Day of Dome, before
the best Judge JHESU CRIST and pray for us
Charite.

If this was really Dr. *Hereford's* Confession, I
n't see what the Court could expect more. Since
here makes an absolute Submission to the Au-
thority of the Church, and expresses his Beliet of
the corporal Presence of CHRIST in the Sacra-
ment, in the very gross and carnal Terms used by
Augustine the first Inventor of it. Whoever com-
pares this Confession with that which this Histo-
rian calls the Retraction of Dr. *Wicliffe*, and
which I have given the Reader before, will find
them widely to differ. Dr. *Wicliffe* declares that
heleves as CRIST and his Apostolus han tauzt
us. *Hereford*, as he is represented in this Con-
fession, declares his Entent, and the Intent of his
low Priests to be true Sons and make of Holy
Church, and to submit them mekely to the Correction
their most holy Father the Arch-Bishop of Can-
terbury. Dr. *Wicliffe* believed that the Sacra-
ment of the Altar white and round, and like to our
read or Host unconsecrated is very GOD's Body
in Forme of Bread, — that the same Sacrament is
very GOD's Body, and very Bread. — and that it
is

Ibid. coll.
2657.

add. t. p. 360.

is Hereſie to think that this Sacrament is God's Body, and no Bread. But Dr. Hereford, in this Confession, profeſſes to believe that *the Bread that the Prieſt takes into his Hands, through the Vertue of the ſacramental Words, is made and turned verily into CHRIST's Body, the ſame that was taken and born of the Virgin Mary, and that ſuffered Death, &c.* And yet this Hiſtorian tells us, that ' He, ' at this time, eſcaped the Bitterneſs of Death, ' by the Aſſiſtance of the Duke of *LANCASTER*, and ' the Subtilty of Words:' Whereas even the Pa-piſts themſelves could never yet find plainer Words to expreſs their Doctrines of *TRANSUBSTANTIATION* in, than theſe which the Doctor is ſaid to have uſed on this Occaſion. But indeed there is great Reaſon to ſuſpect the Reality of this Confession, and to queſtion whether or no Dr. Hereford ever made any ſuch. It appears by the Proceſs that he did not appear before the Arch-Biſhop, &c. till the 20th of *JUNE*, whereas this Confession is ſaid to have been made in the Arch-Biſhop's Preſence on the 19th of this Month. At that time he and Dr. *REPYNDON* gave to the Court their Answers in Writing, but they were adjudged by the Doctors, who ſat in it, to be inſufficient, heretical and deceitful: But no Sentence was then pronounced againſt them; they were only ordered to appear again eight Days after, viz. *JUNE 27.* when they not appearing, were declared contumacious and excommunicated with all their Adherents.

KNIGHTON informs us further, that this Doctor ' ſeeing he could no further prevail by his ſuperſtitious Preachings, and vain Doctrines, and that ' he could not, conſiſtent with his Honour, defend ' the foreſaid Opinions in the *ENGLISH* Church, ſeeing the Arch-Biſhop of *CANTERBURY* with the ' Conſent of his Suffragans and of his Clergy, had ' declared them falſe, and excommunicated all ' thoſe who were the Fauters of them, he reſolved to go to *ROME*, and accordingly took a Journey

' ney thither, And that when he came to *Rome*, he ^{Pal. 15. R. 2. Rec. p.}
 ' proposed the foresaid Conclusions in the Consi- ^{Magni Nich. Her.}
 ' story before the *Pope*, and told them that he had ^{sacra iurino profa}
 ' taken a wearisome Journey from a remote Coun- ^{torra mimis. 65}
 ' try to defend these Conclusions as true and un- ^{Pal. 17. R. 2. Rec. 2}
 ' reproveable against all that opposed them, and ^{his Nich. Herefor.}
 ' protested that he would defend them in the ut- ^{in theologic can}
 ' most Peril of Death. The *Pope* on this, caused, ^{am in gen. cat. H.}
 ' a Convocation to be held of the Cardinals and ^{6. febr.}
 ' Clergy, in order fully to deliberate with their
 ' Advice concerning so difficult a Matter, and
 ' that he might use the utmost Diligence in find-
 ' ing out the Truth, in an Affair of so high Con-
 ' cern. And having discussed them all, and ex-
 ' amined them Article by Article he found them
 ' condemned by the holy Fathers, and worthy to
 ' be condemned at that present Time. And so
 ' with the Consent of the Consistory he caused
 ' them to be condemned, and to be declared
 ' condemned, and to be published to the People,
 ' some as *Heretics*, and others of them as *Errors*.
 ' And because the *English* Nation favoured *Pope*
 ' *Urban*, and received and honoured him as the
 ' true *Pope*, the *Pope* as doing one good Turn
 ' for another, would not on this Occasion de-
 ' stroy an *English-man* in the Flames, altho' he was
 ' a Defender of *Heresy*: But in some sort indulg-
 ' ing him, out of the Respect which he bore to
 ' the *English* Nation, he took a milder Course
 ' with him, and condemned him in the Presence
 ' of all the People to a perpetual Imprison-
 ' ment. And when in process of time, many
 ' Lords about the *Pope*, were importunate with
 ' him for the Release and Deliverance of the said
 ' *Nicholas Hereford*, the *Pope* is reported to have
 ' answered, *That* it was enough that he had his
 ' Life, that being penitent he might bring his
 ' Mind off from the Errors he had embraced.
 ' Some time after this, the *Pope* proposed to go
 ' from *Rome* to *Naples*, his native Countrey, un-
 ' known

' known to the *Romans*; and accordingly began
 ' his Journey thither, which when the *Roman*
 ' saw, and that the Pope had retired from them
 ' without their Consent, and was confined by the
 ' Siege laid to the Place where he was, they grew
 ' angry, and turning seditious invaded the Pope's
 ' Palace, and broke open his Prison, and gave the
 ' Prisoners their Liberty, among whom was *Ni-*
 ' *cholas de Hereforde*, who being thus loosed from
 ' his Confinement returned into *England*. But
 ' within a short time after he was committed to
 ' perpetual Imprisonment by the Arch-Bishop of
 ' *Canterbury*. Tho' others say, that being at
 ' length quite wearied out he yielded and submit-
 ' ted; and as it's said, going to *Coventry*, took on
 ' him the Habit of a *Carthusian*, and there ended
 ' his Life in the Monastery of *St. Anne*, giving no
 ' Trouble to any body.

Hist. Uni.
 Oxoni. p.
 192.

This Account of this learned Confessour seems
 by no means consistent. According to this Rela-
 tion, he *abjured* the main Article alledged against
 him, viz. That *CHRIST is not in the Sacrament*
of the Altar, identically, verily and really in his
 proper corporal *Presence*: And yet it tells us that
 he had been sentenced to Death, had not the
 Duke of *Lancaster* protected him; and that he was
 a Defender of *Herefy*, and went to *Rome* on pur-
 pose to maintain the Conclusions which Arch-
 Bishop *Courtney* had condemned, and he himself
 abjured, and was afterwards sentenced to perpet-
 ual Imprisonment by the Arch-Bishop of *Canter-*
bury for asserting them.

Hist. Ang.
 p. 328. *Walsingham* tells, that *A. D. 1387*. ' *Dr. Here-*
 ' *ford* happened to be at Sir *John Mountaign's*, who
 ' had a Chaplain that was a very zealous Follower
 ' of the *Lollards*. This Chaplain happened then
 ' to be sick, and finding he should die, desired a
 ' Priest to whom he might confess himself. Some
 ' of the Family hearing this, asked him in a sort
 ' of Surprize, What is it that you want? What
 ' do

do you desire? Have not you preached, that all outward Confession made to Priests is needless? And that it is sufficient that a Man only confesses to GOD alone? To whom the sick Man replied, I have been in an Error; only pray let me have a Priest. Dr. *Nicholas Hereford* being by, and finding the Chaplain's Inclination to be confessed, thus spoke to him; *What is it, says he, that you are going to do, you Fool? What makes you to trouble your self? Confess to GOD who has a more ample Power to bind and loose than your ignorant Priests have, and that Confession of yours will be sufficient. You have sinned against your self, not against the Priest, he ought to remit the Offence, to whom the Offence is given, or against whom the Offence is done. But the Chaplain persisting in his Desire: On you, says he, be the Peril of the Sin of my not confessing, and dying without the Viaticum, since I have a Desire of dying a good Catholick, If I had Liberty so to do: And a little after gave up the Ghost. This Story, *Walsingham* says, he therefore went out of his Way to tell, that he might let Men into a better Knowledge of this horrible Sect.*

XX. *John Aston*, or *de Aston*. He was another of those who made their Appearance before Arch-Bishop *Courteney* at his Court held at the preaching Friars, where, *Knighton* tells us, he made this Confession or Abjuration.

De event.
Angliz. col.
2656, 2657.

In the Name of GOD Amen. I *John Aston* first unworthely required of my Lord the Arch-Bishop of Canturbery the nyntene Day of June in the Yer of Grace, &c. in the Hous, &c. to say what I selyde in the Matyr of the Sacrament of the Autere, I have knowelechyde and sit I do that the self Byed that the Prieste holdes in his Bondes is made thozou the Vertue of the sacramental Wordus bevely the self CHRISTUS Fody that was bozne of the Mayden Marye, and takun and suffrede Deth on the Crosse, and
thzee

three Days lay in the Sepulchre, and the third Day rose from Death to the Life, and layde up into Heben, and sittes on the Right Hande of God, and in the Day of Dome shall come to iudge the Quicke and the Dead, and oher this I beleve generally alle that Holy Wrytte determines in Wrytde, and in Understonnyng, oz whatever Holy Wrytte of God determines of alle thyng. When I was requirede sprecially to say what I felde of this Proposition. Materiale Brede leues in the Sacrament after the Consecration. I make this Protestacion that I never thougt, ne sayd, ne pprechide that Proposition. For I wote wel that the Water and the Speculation thereof passes in Wrytte myn Understonnyng, and therefore als Whike tells openly for to lebe in this Water I belebe, and of this Water oz of any other touching the ryght Belebe of Holy Wrytte, that is nowt expresse in Holy Writte I belebe as our Godur Holy Kirke belebes, and in this Belebe I will dye, and of this Thing I belebe alle Men and alle Wymmen to whom this Confession come to, to bere me Wittness befoze the hyghest Judge at the Day of Dome.

HALE. This Confession, it's said, he drew up, and caused a great many Copies of it written in *Latine* and *Englysh* to be disperfed up and down in the Streets of *London*, to make himself thought innocent, and set the People against the Arch-Bishop and Clergy, as too cruel in condemning him to be delivered to the Secular Magistrate. But this is directly contrary to the *Process*, which is yet extant in Arch-Bishop *Courtney's* Register. Since, according to that, *Aynton* was not pronounced and declared an Heretick, till the 20th of *June*, which is the Day after the Date of this pretended Confession.

And yet notwithstanding this Confession, we are told by *Knignton*, that he maintained That in the Sacrament of the Altar, after Consecration, there

is very Bread and the very Body of CHRIST, at the Roundness which is visible, and the wess, &c. are Bread: and that this is the Opinion of the Apostle, and ancient Doctors and Saints; as the modern Doctors do, in that Matter, contradict one another, or do not give a sufficient reason of that Sacrament. How inconsistent and plainly contrary to what he is made to confess, is this? Is this never taught nor preached that Proposition, that Bread remains in the Sacrament after the action?

Yes, this John Aston, Knighton tells us, was *Coll. 2652* as Propagator of Wickliffe's Doctrines: That Purpose 'He walked about on Foot with a staff in his Hand, and was an unwearied Visitor of the Churches every where throughout the Kingdom; and was like a Dog raised from Sleep to bark at every Noise, and so expeditiously went from one Place to another, as if he were a Bee full of Arguments, promptly to organize or spread his Opinions. He likewise says, boldly to the utmost of his Power declared the Opinions of his Master Wickliffe at the Tables of simple Hearts, that so he might increase his Sect. Nor was he content with the enticing Conclusions of his Master, but added many others, and wherever he preached sow Tares among the Wheat. He frequently very often exceedingly commended himself and the Fautors of his Sect, styling them true Preachers, and as often calling all other Preachers, False Preachers. He tells us further, that this Master John preached at Leyden on Palm-Sunday, and delivered many of the Opinions of Master John Wickliffe, and at the rest these following ones.

Q

1. That

1. That no one ought to excommunicate any one, unless out of Charity, or a Principle of Kindness, and for the Salvation of his Soul.
2. *Item*, That the Excommunication which is issued out against Men to deter them from hearing the Word of God, is the Excommunication of Antichrist, and not of a good Christian Man.
3. *Item*, That the Prelates of the Church obtain their Benefices for Money, and on that Account are Simoniacks and Hereticks.
4. *Item*, That the Kingdom would never be fully settled, and in good Peace, till the Temporalities were taken away from Ecclesiasticks, and therefore, spreading his Hands abroad, he entreated the People that they would every one of them assist in that Matter.
5. *Item*, That Ecclesiastical Men, so long as they live in Riches and Pleasures as they live now, are unqualified or not fit to pray for the People, for which end they were principally appointed.
6. *Item*, If the King had in his Hands the Temporalities of Church-men, he ought not then to levy Tolls or Taxes, nor to spoil the Nation or Common-wealth.
7. *Item*, That those new Sects [the religious Orders] came, as it were, but Yesterday, and assert that their Life and Religion are more perfect than the common Religion of CHRIST and the Apostles.
8. *Item*, St. Paul got a Living for himself and his Disciples, by labouring, working with his Hands, and so ought the Religious to labour with their Hands, and not to go about a begging.
9. In the Sacrament of the Altar after Consecration there is very Bread and the very Body of CHRIST, and the Roundness which is visible, and the Whiteness, &c. are Bread; this is the Opinion of the Apostle and ancient Doctors and Saints, and the modern Doctors do in that Matter

‘ter either contradict one another or do not give
‘a sufficient Description of that Sacrament.

‘10. The Preachers of the Religious who will
‘not tell the People, nor set down in Writing the
‘true Account of the Sacrament of the Altar, and
‘the Belief of it as it is founded in the Gospel and
‘Holy Scripture, are excommunicated and Here-
‘ticks: And if any one gives Alms to such People,
‘he is a Fautor of them, and excommunicated
‘with them.

‘11. *Item.* The Friars are ashamed to tell their
‘Belief of the Sacrament of the Altar,’ and for a
‘Confirmation of all, he said, he affirmed ‘That this
‘is the Faith which every one ought to have from
‘the Gospel, and the Sayings of the Apostles, and
‘that if any one said or preached in Opposition to
‘it, he was by no means to be believed.’

These and many other Erroneous Things, as *De eventi.*
Knighton calls them, he tells us ‘he said and *Angli. Coll.*
‘preached publicly, to the Detriment of the 2660.
‘Church, and the Subversion of the Orthodox
‘Faith.’ He adds that ‘he preached at *Glocester*
‘on the Feast of *St. Matthew* the Apostle.

‘12. That the Bishops who received Money
‘for Sins are Sons of the Devil.

‘13. That among all the Doings that ever
‘were, he believed, the going on a *Crusade* was
‘the most malignant.

‘14. That they who promoted the Cause of
‘the *Crusade* were Thieves.

‘15. That the Promoters of the *Crusade* indu-
‘ced Christians to contribute their Goods to-
‘wards the murdering of Men.

‘16. That the Granters of a Participation of
‘all their spiritual Goods are Blasphemers.

‘17. That CHRIST was born in a Stable,
‘and died on a Cross to shew his dislike of *Cain’s*
‘Castles, to wit, the Churches, and lofty Houses
‘of the Religious, and Ecclesiasticks.’

But all these Opinions he seems afterwards to have recanted; for by the Arch-Bishop's Letters dated *November 27, 1382.* he was restored to the School Exercises under the Name of *John Ayshon* Scholar in Divinity.

XXI. *Philip Rampindon* or *Repingdon.* He was another of those who were convened before the Arch-Bishop at his Court held at the preaching Friers *London*; and was a noted Preacher at *Oxford.* He was one of the *Canons* of *Leycester* and was reckoned at that time a learned Man, taking his Doctor of Divinity's Degree, 1382. But being either terrified by the Prosecution of the Arch-Bishop, or allured with the Hopes of Advancement, he was brought off from his Adherence to *Wicliffe,* and became a very zealous Persecutor of him and his Followers. In the Year 1405, He was by papal Provision made Bishop of *Lincoln,* and *A. D. 1420,* advanced to the Dignity of a Cardinal.

XXII. *Laurence Redman* or *Bodeman* alias *Stephens.* He was of *Exeter* College, and is named together with the three before-mentioned in the King's Letters Patents to the Chancellor and Proctors of the University. He likewise recanted.

XXIII. * *John Purneye* or *Purweye* A. M. of *Oxford.* ' He was, *Knyghton* says, only a Chaplain or Curate having no Benefice of his own, ' and was of a grave Aspect and Behaviour, affecting an Appearance of Sanctity beyond the rest of his Fellows. In his Clothes and Dress he went as an ordinary Man, and little regarding his own Ease, was unwearied in studying by

* *Mr. Collier informs us that Knyghton calls this Man Sir John Purneye, because he styles him Dominus Johannes Purneye, tho' a little after the same Writer calls the Bishop of Lincoln Dominus Episcopus Lincolnensis. But this English Historian is very fanciful in his Translations: To give a few Specimens. Capellanus simplex he translates a Chauntry Priest: Manu sua scribere fecit is in his English, turn'd Preacher. Castra Cayni, he renders Cain's Camp: Aud ecclesias, he translates Monasteries.*

travelling

Knyghton
de event. Angl.
Coll. c
2660.

' travelling up and down to perswade the People
 ' and bring them over to his Sect, by his deceit-
 ' ful Preachings, and by what other Means he was
 ' able to use.' *Knighton* proceeds to tell us that
 ' *Purneye* imitated as well as he was able in his
 ' Life and Conversation the Examples of the rest
 ' of his Sect, and that being an invincible Disci-
 ' ple of his Master *John Wickliffe*, he conformed
 ' himself to his Opinions, and fearlessly confirmed
 ' them in every Respect like an able Executor.
 ' For that he boarded with his Master when he
 ' was alive, and so having drunk more plentifully
 ' of his Instructions, he had more abundantly
 ' sucked them in, and always, even to his dying
 ' Day, as an inseparable Companion followed both
 ' him and his Opinions and Doctrines; being
 ' unwearied in his Labours and Endeavours to
 ' propagate them. This *John Purneye*,' as *Knigh-*
 ' *ton* goes on in his Character of him, ' as the rest
 ' of his Sect did, always in all his Sermons very
 ' much commended his Followers, or those who
 ' were of his Sect; but as for others, and especi-
 ' ally the Mendicants, he always and every where
 ' openly aspersed them with deadly Detraction, and
 ' in every third Sentence, as it were, of every Ser-
 ' mon he preached, cunningly bringing in those
 ' who strove, or vied with their Sect, commended
 ' the *True Preachers*, and giving them to under-
 ' stand that by other Preachers he meant as well
 ' the Church-men as Mendicants he barked a-
 ' gainst, as *False Preachers*.' To conclude his Cha-
 ' racter *Knighton* tells us, ' That he preached at *By-*
 ' *stow*, and publickly taught,

1. That the Celebration of Mass is a humane Tradition and not a Gospel one, and that CHRIST never ordained it.

2. That CHRIST suffered in the Opening or Piercing of his Side and Heart.

3. That every Priest ought rather to omit Mattins, Mass and Vespers, and the rest of the

Canonical Hours, than not to preach the Word of GOD, because those Things are only ordained by humane Tradition.

4. Every Priest may by the Divine Law preach the Word of GOD, without having any other License.

5. The Bishops and others who hinder the preaching the Word of GOD, do it that their Sins may not be discovered.

6. They who enter into any private Religion, are by this Means rendered more unable to observe the Commandments of GOD.

7. He who gives an Alms to a Frier who preaches the Gospel, on Account of his Sermon, and he who receives it are both guilty of Symony, and are excommunicated.

8. The Friars are maintained not as Friars, but as Pharisees, and ought to get their Living, not by Begging, but otherwise by the Labour of their Hands.

9. No Priest ought to omit preaching the Gospel, nor any one else forbear to hear it preached, on Account of his being excommunicated.

10. None of the private Religions are in any Thing so perfect, as Men reckon they are.

11. Every Curate or Parish Priest is in a more perfect State of Life, than any of the Religious, let them be of what private Religion they will be.

12. The Bishops who are learned and of a good Life, encourage us to preach the Word of GOD, that their Sins may not be discovered.

N. B. This is a flat Contradiction to *Article 5th*, where the Bishops are said to hinder preaching for the same Reason: And indeed the Article contradicts it self; for what Reason have those Bishops to be afraid of their Misconduct and Immoralities being laid open, who lead a good Life?

13. That

13. That Bishop who will not consecrate the Church of the poorest Parish, unless he be paid 40 Shillings, altho' the whole Parish be not able to pay it, and when 40 Pence are sufficient, suspends the said Church, and so the Parishioners for such a Time are suspended from the Mass, and all Sacraments, is guilty of Simony, and an Excommunicate.

For these Opinions he was apprehended and imprisoned by *Thomas Arundel* Arch-Bishop of *Canterbury*, and by horrid Tortures forc'd to make his Recantation at *Paul's Cross*, *A. D.* 1396. But this Force did not, it seems, convince his judgment, or alter his Perswasion, and therefore he was a second Time imprisoned *A. D.* 1421, by Arch-Bishop *Chicheley*, and very probably died in Prison.

XXIV. *William Smith*. Of this Man *Knighton* De event. Angli. col. 2661. gives us the following Character: That 'He was a

Smith by Trade, and as to his Person despicable and deformed: That he was desirous to marry a young Girl, but being despised by her, he broke out into so great an Ostentation of Piety, that he despised all the desirable Things of the World, and perpetually renounced all Female Embraces, refused the Use of Linnen, would by no Means eat either Fish or Flesh, or any Thing of that Nature, he shunned Wine and Ale as so much Poison, and for many Years going barefoot, he in the mean while learn'd to read and write.

XXV. This Man, *he says*, and one *Richard Waytestat* a Chaplain, staid some Time together in a certain Chappel of *St. John Baptist* without *Leycester* near the Leper's Hospital, where the rest of that Sect used to meet, and have their Conventicles, and to advise together about their wicked Designs: These two had got some * Cate for their Dinner, but wanted * Coleworth. Fewel to dress it: On which one of them looking about him he espied in a Corner of the Chappel an old Image which had been formerly carved and painted in Honour of *St. Katharine*. See,

' says he, My dear Mate, God has now provid-
 ' ed Fewel for us to boil our Cale, and satisfy
 ' our Hunger. This holy Image shall certainly
 ' be holy Fewel. And so by the Hatchet and
 ' Fire it suffered a new Martyrdome. For one of
 ' them took the Hatchet, the other held the
 ' Image, saying, Let us try whether this be re-
 ' ally a true Saint. For if when she is wounded
 ' in the Head, she bleeds, she ought immediately
 ' to be adored by us as a Saint: But if she does
 ' not bleed, she shall serve for Fire to boil our
 ' Coleworts, wherewith we may satisfy our Hun-
 ' ger. For this, he says, was the Temper of the
 ' Lollards, that they hated Images, and lay in
 ' wait for them, and represented them as Idols,
 ' and despised them as Counterfeits. And when
 ' any one named Saint Mary of Lincolne or Saint
 ' Mary of Walsingham they would call them,
 ' the Wiche of Lincolle, and Wiche of Walsyn-
 ' ham, &c.

C. II. 2665. XXVI. *William de Swyndurby. Knighton* tells
 us that ' The common People called him *William*
 ' the *Hermite* because he was formerly of that
 ' Profession; and that he was of a very inconstant
 ' and unsettled Temper, attempting many sorts
 ' and Degrees of Life, and being pleased with
 ' none of them. At his *first* coming to *Leicester*
 ' he lived an ordinary Life in the Town, and con-
 ' versed among the People, and began to preach,
 ' taking for his Subject the Faults, and particular-
 ' ly the Pride of the Women: Which so provoked
 ' the Women of the Place, the good and grave
 ' Women as well as the bad, that they proposed
 ' to stone him out of the Place. He therefore di-
 ' verted from this Subject, to preach to the Mer-
 ' chants and rich Men, frequently asserting in his
 ' Preachings *That none who had the Riches of this*
 ' *World, and Plenty of temporal Goods, could obtain*
 ' *the Kingdom of Heaven:* And so very often dis-
 ' coursed of that Matter, that had not the Di-
 ' vine

' vine Clemency interposed, he had driven some
 ' honest Men of the Town into Despair. Then
 ' he was for changing his Way of living and be-
 ' coming a Recluse, and by the Favour of the
 ' Duke of *Lancaster* had a House in his Park, and
 ' was provided with a Maintenance; and there-
 ' fore, *Knibton* tells us, he refused the Gifts and
 ' Presents which were sent him by some devout
 ' People of *Leycestre*. Here, it seems, he lived
 ' some Time, running sometimes into the Town,
 ' and sometimes going into the Country. But
 ' when he had staid there a little while, his Bread
 ' and Viſuals began to fail him in his Cupboard,
 ' and he himself every Day grew cold and indiffe-
 ' rent towards his solitary Way of living, so that
 ' at length he was sick of it, but could not for
 ' Shame return again to Town. In the mean
 ' while, he got to be taken into the Abbey there
 ' for some Time; but to shew the Inconstancy of
 ' his Mind he was soon weary of his Stay there,
 ' and desired to live another sort of Life. He took
 ' therefore for his Companion *William Smyth* a-
 ' forementioned, with whom he went to the
 ' Chappel of *St. John Baptist* aforesaid near the
 ' Lepers House, and there had the Company of
 ' others of *Wicliff's* Sect. For, as *Knibton* tells *Ibidem Coll.*
 ' us, in those Days, that Sect was had in great ^{2666.}
 ' Honour, and was very much encreased. As to
 ' *Swynderby*, it seems, that he finding his former
 ' Preaching against Pride and Vanity and the ex-
 ' cessive Love of this World, unacceptable to the
 ' Laity and Seculars, and that he did not by such
 ' Preaching make such an Addition to his Sect as
 ' he desired, he directed his Discourse against the
 ' Liberties of the Church, and the Church-men,
 ' and endeavoured all he could to blacken them
 ' and their Reputation; affirming that they lived
 ' lewd Lives, and did ill receive the Goods of the
 ' Church, and spend them worse: And often
 ' preach'd, as did also the rest of his Sect, as
 ' appears

appears before, That Parishioners are not obliged
 to pay their Tithes and Offerings to their Curates,
 if they do not live chastely, and in all other Respects
 as becomes the Priests of GOD: And also if they
 do not stay in the Parish, and there spend the Goods of
 the Church, where they receive them: Likewise if
 they are insufficient as to Knowledge, or are un-
 skilled in or not ready in speaking the Language in
 which they are to preach, so that they cannot duly or
 sufficiently instruct the People: That in all these
 Cases the Parishioners may withhold the Tithes and
 Offerings, and give them to whomsoever they please.
 He preached likewise, Knighton says, That Men
 may, consistent with Charity, ask those that owe
 them Money for what they are indebted to them, but
 may by no Means sue them, or imprison them for
 Debt. Item, That a wicked Curate who excom-
 municates his Parishioners for detaining the Tithes,
 extorts Money from them, unduly and wickedly.
 Item, No one who lives contrary to the Law of
 GOD is a Priest, however he may have been or-
 dained by the Bishop. By his Preaching and
 Teaching these and many other such like errone-
 ous Doctrines, Knighton tells us, he so captiva-
 ted the Affections of the People, that they said,
 they had never seen nor heard any one who so
 well explained the Truth to them, and so rever-
 renced him as another God.

Coll. 2667.

When Bishop Bukkyngham or Bokyngham heard
 of this, he immediately without any delay sent and
 suspended him from all Preaching for the future
 in the said Chappel, or other Church or Church-
 yard in the Diocese of Lincoln; and inhibited the
 People that none of them should presume to
 hear him preach, nor favour the Preacher under
 the Penalty of Excommunication. On this Swyn-
 durby made him a Pulpit on two Mill-Stones
 which stood in the high Street near the Chappel,
 and called the People together, and there
 preached many Times in Contempt of the Bi-
 shop,

shop, saying, *He could and would in spite of the Bishop's Teeth, preach in the Kings High-way, so long as he had the good Will of the People*: Then you might, says *Knyghton*, see Throngs of People from every Part, as well from the Town as Country, double the Number that there used to be, pressing to hear him preach after this Inhibition, and Thundring out the Sentence of Excommunication, than there used to be before when they might hear him much more lawfully, for the Sentence of Excommunication was denounced in the Abbey, and in many other Churches. In the mean while the Lord Bishop of *Lincoln* cited *Swyndurby* to appear in the Cathedral Church of *Lincoln*; who on the Day appointed made his Appearance. The Conclusions which he preached being objected to him, he had several Days allowed him to deliberate upon them, and to answer to the Things objected to him. At length he was publickly convicted of diverse Heresies and Errors, and deserved to have been made Fuel for the Fire. Then did his Followers lament, and strike their Hands and Heads against the Wall, making a mournful Noise. For a great many of the Town of *Leycester* accompanied him every Time, to give him their Assistance, but all was to no Purpose. But by chance the pious Duke of *Lancaster* was at *Lincoln* the same Day, who was always ready to assist all the *Lollards*. For he believed them, *Knyghton* says, to be holy Men of God, on Account of their fair Speeches, and Appearance, altho' he was deceived as well as many others. He interposed with the Bishop in behalf of *Swyndurby*, that his Punishment might be changed for some other Punishment. And the Bishop yielded to the Duke's Request according to the following Form: *That he, the said Swyndurby, should in all the Churches where he had preached such Conclusions as had been objected to him,*

him, publicly, in the Holy Days at the Time of Mass, declare with a loud Voice, that he preached, and taught those Things which were false, and did recant the Heresies and Errors which he had preached, and of which he had been convicted, affirming, That they were repugnant to the Determinations of Holy Mother, and the Holy Doctors. And that hereafter he would not preach in the Diocese of Lincoln without he first had the License of his Diocesan. And all this he fulfilled in a little Time after, first, in the Cathedral Church of Lincoln, then at Leicester in the Churches of Holy Cross, 'St. Margaret, and the new Hospital; and afterwards in the Churches of Melton, Mowbray, Loughborough, Halughton and Hareburgh, being always accompanied by Master Stephen de Syresbam Vicar of Barowe, at that Time the Bishop's Proctor, and specially deputed by the Bishop to see this Thing done.

The Conclusions which were abjured by † Swindurby were these that follow; as *Knyghton* represents them.

1. That a Child is not truly baptized, if either the Priest who baptizes it, or the God-father or God-mother be in a mortal Sin.

The 2, 3, 4, 5, 6, are mentioned before.

7. No Prelate may excommunicate any one unless he first know that he is excommunicated of God.

8. Any Priest may absolve a Sinner that is contrite, and is obliged to preach the Gospel to the

† Mr. Fox tells us that he was convicted before John Bishop of Hereford on these Conclusions, and has given us from the Registers, Swindurby's Answer to them, wherein he shews how he was misrepresented by the Promoters, and what his own Sense was of these several Articles. *Acts and Monuments*, Vol. I. p. 610, 611, 612.

People, notwithstanding he is prohibited by the Bishop.

9. A Priest who receives any thing yearly by Agreement, is on that Account a Symoniack and Excommunicate.

10. He firmly believes, as he says, that every Priest being in mortal Sin, if he compose himself to make the Body of CHRIST, rather commits Idolatry than does what he attempts.

11. The *eleventh* Error, *Knighton* says, is too defamatory. No Priest goes into any House, but the Wife, Daughter or Maid of the House is unhandfomely used by him, and therefore he entreated that Husbands would be cautious how they suffered any Priest to come into their Houses.

‘ These Heresies and Errors being thus publicly retracted by *Swinderby*, he continued, its ^{*Knighton*} de event, col. said, at *Leycester* at the foresaid Chappel of ^{2671.} St. *John Baptist*, very sad and sorrowful, the rather because they, who whilst Things succeeded prosperously with him, seemed to be his Friends, now left him as it were desolate, and neither visited him, nor comforted him, nor ministred to him their usual Allowance. For that *Swinderby* leaving off preaching as he used to do, the Applause and Favour of the People toward him began to cool, and every Day, more and more to decrease, insomuch that *Swinderby* himself grew weary of his Life. And so in a little Time coming to himself, he privately fled out of Town, and went to *Coventry* where within a short time, he was had in greater Honour by the Laity than he was before, preaching there about a Year, and teaching as he had done, and by that Means, subverting a great many to his execrable Sect, till his Fame and Success in seducing the People being observed, he was, by the Diocesan and Clergy expelled the Diocefs with Shame and Contempt.’

This

This is the Account which *Knighton* gives of this Man. And whosoever considers it must think it very partial and improbable. For is it at all likely that, at that Time, when the Clergy were so very intent on destroying Heresy and Error with Fire and Faggot, and made use of no other Means to enlighten Mens Understandings than committing their Bodies to the Flames, if *Swinderby* had been convicted of Heresy and Error, and had publicly abjured, and afterwards relapsed; he would have been so gently dealt with as only to be made a Jest of, and expelled the Diocess? And therefore *Walsingham* gives us a very different Ac-

Histo. Ang. count, and tells us that ' When the Bishop of *Lin-*
p. 284. *coln* had made Preparations to correct this Man, ' and to take away from him his License to ' preach, the mad Multitude raged in such a ' Manner as frighten'd the Bishop, and deterred ' him from proceeding against him.'

XXVII. *Richard Caistre* born in *Norfolk* near *Norwich* and Vicar of *St. Stephen's* in that City, secretly favoured the Doctrines of *Wickliffe*, and freely reprov'd in his Sermons the corrupt Manners of the Priests, which was all he could do to reform them. He had a Reputation for Learning, but especially for Piety, being commonly called *Caistre* the good.

XXVIII. *William Taylor* M. A. of *Oxford* being converted by *Wickliffe's* Sermons, became not only a Favourer, but a zealous Asserter of his Doctrines. He was a Priest of an unblameable Life, and boldly protested against the Superstitious and Idolatries of those Times. He proved from Scripture that Prayers ought not to be addressed to departed Saints, but to *GOD* alone; and that the Worshipping of Images was abominable to *GOD*. He was prevailed upon to recant nine Articles tendred to him, but recovering from his Weakness, he avowed the Truth more boldly, and with great Constancy was burnt in *Smithfield*, *Mar. 2. A. D. 1422.*

XXIX. *David*

XXIX. *David Gotray of Pakrynge*, a Monk of *MS. i*
Bylande and Doctor of Divinity in *Oxford*: He ^{perce}
met with a great deal of Trouble. 163.

XXX. *John Aſwarby* S. T. D. of *Oxford*, and
Vicar of *St. Mary's*, of an excellent Wit, and an
eloquent Preacher.

XXXI. *Robert Rigge* D. D. and Chancellor of
Oxford, 1381. of whom before.

XXXII, XXXIII. *Walſer Daſche*, *John Hunton*,
Maſters of Arts of *Oxford*, and Proctors in 1381.

XXXIV. *William Courtney*, who he was I
cannot ſay. One *William Courtney* Profeſſor of
Civil Law was Chancellor of *Oxford* in 1367, and
promoted to the Biſhoprick of *Hereford* in 1369,
and was tranſlated from thence to *London* 1375,
and was afterwards Arch-Biſhop of *Canterbury*,
and a violent Perſecutor of the poor *Wickliffites*.
So that it is not at all probable that he is meant.
The Writer ſays of this *Courtney* that he, *Rigge*,
and the two Proctors *varia pertulerunt incommoda*,
ſuffer'd many Ways. Perhaps it was *Richard*
Courtney who was Chancellor of *Oxford* in 1406,
1411. and Biſhop of *Norwich* 1413 who ſeems to
have been a Favourer of *Wickliffe*, as has been ſhewn
before.

XXXV. *Richard Wyth* a very learned Prieſt,
and famous Preacher.

XXXVI. *Henry Croompe* a Ciftercian Monk of
Balkynglas of the Dioceſs of *Meath* in *Ireland*, an
Oxford Doctor, and formerly an Adverſary of
Wickliffe's.

XXXVII. *William James* a learned Man, and
Regent in Arts at *Oxford*, and a very eloquent
Speaker.

XXXVIII. *Thomas Britwell*, S. T. P.

XXXIX. *William Savutre* Pariſh-Prieſt of *Saint*
Seirbe the Virgin in *London*, a Man of an innocent
Life. In 1400 he was convened before the Con-
vocation, and forced to recant the Errors he was
accuſed of, which were theſe that follow.

1. That

For's Acts and Monu-ments. Vol. I. p. 672. 1. That he will not worship the Crofs on which CHRIST suffered, but only CHRIST that suffer upon the Crofs.

2. *Item*, That he would sooner worship a temporal King, than the aforefaide wooden Croffe.

3. *Item*, That he would rather worship the Bodies of the Saints, than the very Crofs of CHRIST on which he hung, if it were before him.

4. *Item*, That he would rather worship a Man truly contrite, than the Croffe of CHRIST.

5. *Item*, That he is bound rather to worship Man that is predestinate than an Angel of God.

6. *Item*, That if any Man would visite the Monuments of *Peter* and *Paul*, or goe on Pilgrimage to the Tombe of *St. Thomas*, or any whither else for the obtaining of any temporal Benefit: He is not bound to keep his Vow, but hee may distribute the Expences of his Vow upon the Alms of the Poore.

7. *Item*, That every Priest and Deacon is more bound to preach the Word of God, than to say the canonical Hours.

8. *Item*, That after the pronouncing of the sacramental Wordes of the Bodie of CHRIST, the Bread remaineth of the same Nature that it was before, neither doth it cease to be Bread.

But *Sawtre* afterwards retracting his Recantation he was sentenced as incorrigible, and to be again fallen into Heresie, and therefore to be degraded, and deposed, which Sentence was accordingly executed, and he himself soon after burnt.

Ibid. p. 689. XL. *William Thorpe* A. M. He had in a little Tract which he wrote complained very much of the Wickedness of the Clergy. Which so provoked them, that he was apprehended and put in Prison at *Shrewsbury*, and from thence removed to the Arch-Bishop's Prison in the Castle of *Salisbury* in *Kent*; and brought before Arch-Bishop *Arundel*, by whom he was examined, and very probably imprisoned for his Life.

XLI. *W.*

XLI. William Whyte Priest, he was burnt in *Norwich*, 1424.

XLII. Thomas Hagley, or *Bagley* Vicar of *Messenden* in *Essex*; being suspected of Heresie for affirming that the consecrated Host is true Bread in its Nature, and the Body of CHRIST in Figure, he was, in a Convocation held at *London* Mar. 2. 1450, and for several other heretical Opinions, as they were then accounted, convicted of Heresie, and degraded, and then burnt in *Smithfield*. Reg. Cant. Chichey, Part II. fol. 52,

XLIII. Richard English, Priest, Vicar of *Hornsea*. This is all I find of this Man; where *Hornsea* is I know not.

XLIV. Thomas Hulman or *Hulman*, S. T. B. of *Merton* College in *Oxford*; he was no small Minister of *Wicliffe*.







A
COLLECTION
OF
PAPERS
AND
RECORDS
Referr'd to in the foregoing
History.



1900

1901

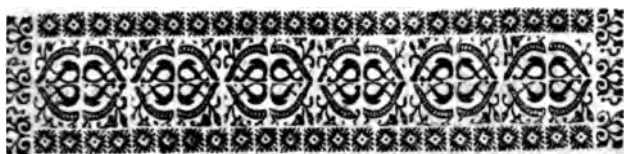
1902

1903

1904

1905

1906



Nº. I.

*Specialis Licentia Domini Regis Edwardi III.
pro appropriatione Advocattonis Ecclesie de
Pageham, Aula Cantuariensi in Oxonia.*

E DWARDUS Dei Gratia Rex Angliæ, <sup>MS. in Bi-
bli. Lam Nº.
104. fol.</sup> Dominus Hiberniæ & Aquitaniæ, Omnibus ad quos præsentēs hæ pervenerint, *SALUTEM*. Sciatis quod de gratia nostra speciali, & ad devotam supplicationem venerabilis patris *SIMONIS* Cant. Archiepiscopi totius Angliæ primatis, & Apostolicæ sedis Legati piè desiderantis incrementum salubre cleri Regni nostri propter multiplicationem doctrinæ salutaris, quæ iam per præsentem epidemiam noscitur plurimum defecisse, Concessimus & Licentiam dedimus pro vobis & hæredibus nostris, quantum in nobis est, eidem Archiepiscopo, quod ipse in Universitate Oxoniæ quandam Aulam sive Domum *AULAM CANTUARIENSEM* vulgariter & communiter vocitandam, in qua certus erit numerus scholarium tam religiosorum quam secularium artibus scolasticis instructentium & Deo pro nobis & salute Regni nostri specialiter exorantium secundum formam ordinationis inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere poterit & fundare, & eisdem scholaribus in perpetuum assignare, & in eventu quo Domus sive Aula sit fundata, & scolares in ea assignati fuerint, Advocattonem Ecclesiæ de *PAGEHAM* suæ jurisdictionis immediatæ, quæ est de advocatone sua propria, & de jure suo

Archiepiscopali, & quæ de nobis tenetur in capite, ut dicitur, eisdem scholaribus, & successoribus suis dare possit, & etiam assignare, habendum & tenendum præfatis scholaribus & successoribus suis de nobis & hæredibus nostris in liberam & puram & perpetuam elemosinam in perpetuum; & eisdem scholaribus quod ipsi tam aulam quam advocacionem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possint sibi & successoribus suis prædictis, pro nobis & salute Regni nostri oraturi juxta ordinationem prædicti Archiepiscopi, de nobis & hæredibus nostris in liberam & puram & perpetuam elemosinam in perpetuum sicut prædictum est. Tenore præsentium similiter licentiam dedimus specialem, statuto de terris & tenementis ad manum mortuam non ponendis edito non obstante, Nolentes quod prædicti Archiepiscopus vel successoribus sui aut præfati scholares seu successores sui ratione præmissorum, seu statuti prædicti, aut pro eo quod dicta advocatio de nobis tenetur in capite, sicut prædictum est, per nos vel hæredes nostros Justitiam, Escautores, Vicecomites, aut alios ballivos seu ministros nostros quoscunque occasionentur, molestentur in aliquo seu graventur. Salvis tamen nobis & hæredibus nostris, ac aliis capitalibus Dominis feodi illius servitiis inde debitis & consuetis. In cujus rei Testimonium has literas nostras fieri fecimus patentes. Teste-meipso apud Westmonasterium XX^o die Octobris Anno regni nostri tricesimo quinto.

A. D. 1351.

Nº. II.

*Charta Foundationis Aulæ Cantuariensis, &
Donationis Manerii de Wodeford Lincoln'
Dioceseos dictæ foundationi.*

Sapientia Dei patris per uterum beatæ Virginis
volens prodire in publicum sicut ætate profi-
tere voluit sic gratiæ & sapientiæ suæ munera pau-
peribus aliis proficiendo secundum processum ætatis
his magis ac magis realiter ostendebat, ut alii qui
de ejus plenitudine fuerint particulariter sapientiam
accepturi prius humiliter addiscerent & proficiendo
insisterent in doctrina, posteaque quod sic di-
ligerint aliis salubriter revelarent. Quia igitur
ut sapientiam sic non absque sudore & laboribus
inquisitam reguntur regna & in iustitia consoven-
it, Ecclesia militans germinat & sua diffundit ten-
entia: Nos SIMON permissione Divina *Cantua-*
rensis Archiepiscopus totius Angliæ primas &
apostolicæ sedis Legatus, ad hæc sæpius revolven-
tis intima cordis nostri, ac considerantes viros in
omni scientia doctos & expertos in epidinnis præ-
sitis plurimum defecisse, paucissimosque propter
lesum exhibitionis ad præsens insistere studio li-
erarum, de magnificæ Trinitatis gratia, & meritis
vati *Thomæ* martyris patroni nostri firmiter confi-
lentes, de bonis nobis a Deo collatis Aulam quan-
lam in Universitate *Oxon'* & nostræ provinciæ de
consensu & licentia serenissimi principis Domini
Edwardi Regis Angliæ illustris, in loco quem ad
hoc nostris sumptibus comparavimus, construximus
& fundavimus, quam pro duodenario studentium
numero duximus ordinandum. In partem igitur
lotis & sustentationis ipsius Collegii octo hospitia
onductitia juxta situm loci in quo habitationem
ujusmodi studentium assignavimus consistentia,

Ibid.

quæ gravibus sumptibus nostris & expensis propterea specialiter adquisivimus per hanc Cartam nostram conferimus & donamus, & etiam assignamus: Maneriumque de WODEFORD *Lincoln'* Dioceseos ad perdilectum Nepotem nostrum *Willelmum* de *Islep* spectans cum omnibus suis pertinentiis eidem collegio procuravimus assignari. Datum apud *MAGHFELD* Idus *Aprilis* Anno Domini 1363 & nostræ Consecrationis XIII.

Instrumentum præcedentis Cartæ.

Ibid.

In Dei nomine AMEN. Per præsens publicum instrumentum omnibus innotescat, quod Anno ejusdem Domini MCCCLXIII. secundum computationem Ecclesiæ Anglicanæ, Indictione secunda pontificis sanctissimi in Christo patris & Domini Domini URBANI digna Dei providentia papæ Quinti Anno secundo, Mensis *Februarii* die quarto, coram Reverendo in Christo patre Domino SIMONE Dei gratia *Cant'* Archiepiscopo, totius Angliæ primate, & Apostolicæ sedis Legato, in Camerâ suâ intra Manerium suum apud *CHERRYNG* *Cant'* Dioceseos personaliter constituto, producta fuit, exhibita & lecta quædam carta ipsius patris sigillo mei notarii subscripto satis noto consignata, quam idem Dominus Archiepiscopus asseruit se fecisse, & contenta in eadem rata, grata & firma se habere velle perpetuis temporibus valicorum: Cujus quidem Cartæ tenor de verbo ad verbum sequitur in hæc verba. *Sapientia Dei patris per uterum beatæ Virginis volens prodire, &c.* Consecrationis XIII Acta fuerunt hæc Anno indictionis Pontificiæ, mense, die & loco prædictis præsentibus venerabili in Christo patre Domino *Willelmo* Dei gratia Episcopo *Rossensi*, Magistris *Nicholao* de *Chaddeſden* legum Doctore Canonico Ecclesiæ *Lichfeldensis* Cancellario dicti Domini Archiepiscopi, *Willelmo Tankerville* Rectore Ecclesiæ de *Lawſar London'*, *Johanne Barbo* Clerico *Roffensis* Dioceseos testibus ad præmissum rogatis.

Et

Et Ego *Richardus Wodelond* de Calceto Clericus *Nicestrensis* Dioceſeos, notarius Apoſtolica auctori-
tate publicus, productioni, exhibitioni, & lecturæ
Cartæ prædictæ aſſertioni & ratihabitioni dicti Do-
mini Archiepiſcopi ac omnibus & ſingulis prout
ſuperius ſcribuntur & recitantur una cum præſatis
eſſibus interfui, eaque omnia & ſingula ſic vidi fi-
ri & audivi veramque copiam ſive transcriptum
pſius Cartæ ſuperius deſcriptæ aliis negotiis occu-
patus per alium ſcribi feci, & hic me ſubſcripſi &
ignum meum appoſui præſentibus conſuetum.

*Willelmi de Iſlep confirmatio prædictæ Donationis
Manerii de Wodeford*

Ibid.

ſciant præſentes & futuri quod Ego *Willelmus de
Iſlep* ad instantiam Domini mei Domini Simonis
Dei gratia Cant' Archiepiſcopi totius Angliæ pri-
matis & Apoſtolice ſedis Legati, dedi, conceſſi,
& hac præſenti carta mea confirmavi Cuſtodi &
Clericis Aulæ Collegiatæ Cant' per ipſum Domi-
num meum in univerſitate *Oxon'* noviter fundatæ,
Manerium meum quod habeo in *Wodeford* cum om-
nibus ſuis pertinentiis in Comitatu *Northampton*,
habendum & tenendum prædictum Manerium cum
omnibus ſuis terris, pratis, paſcuis, paſturis, red-
ditibus, homagiis, ſervitiis, ſtagnis, vivariis, aquis
molendipis, gardinis, columbariis cum omnibus
aliis ſuis pertinentiis prædictis, Cuſtodi & Clericis
& eorum ſucceſſoribus in perpetuum tenendum de
capitalibus Dominis feodi per ſervitia inde debita,
& de Jure conſueta. In cujus rei teſtimonium ſi-
gillum meum præſentibus appoſui, his teſtibus, ve-
nerabili in Chriſto patræ Domino *Willelmo* Dei
gratia, *Reſſenſi* Epifcopo, Magiſtro *Nicholao* de
Chaddeſden Legum Doctore Cancellario, Domino
Johanne Waleys milite, Dominis *Thoma de Wolton*
ſeneſchallo terrarum & *Willelmo Iſlep* cruciferario
dicti Domini Archiepiſcopi & multis aliis. Et ad
majorem ſecuritatem præmiſſorum Ego *Willelmus*
de *Iſlep* ſupradictus præſentem cartam ſubſcriptione
&

et signi appositione Magistri Richardi Wodeland
Canonici Nostri auctoritate Apostolica publici ad
appositionem meam speciem feci & obtinui com-
mentum. Datum apud Magdeburg quatto die Men-
sis Junii Anno Domini Millesimo CCCLXIII.
& Anno Regni Regis tertii post conquestum
XXXVII.

Et ego Richardus Wodeland de calceto Clericus
Canonicus Diocesis Notarius Apostolica auctori-
tate publicis dationi, & confirmationi, & concessi-
onibus, & sigilli appositioni carte predicte
ita cum superscriptis testibus, loco, die, mense &
anno Domini supradictis, indictione prima pontifi-
catus Innocentii in Christo patris & Domini Domini
Gratia Dei providentia papae quinti Anno
canonice, predictus interfui & prefatum Willelmum de
Magdeburg cartam perlegere audiui, & ad roga-
tionem dicti Willelmi hic me subscripsi, & signum
meum apposui presentibus consuetum in testimo-
nium premisorum.

N^o. III.

Instrumentum Collationis Johannis de Wy-
cheye Guardianatui Aulae Cantuariensis in
Universitate Oxoniæ.

*S*IMON, &c. Dilecto filio Magistro Johanni
de Wycheye SALUTEM. Ad vitæ tue
& conversationis laudabilis honestatem, literarum-
que scientiam, quibus personam tuam in artibus
magistratam Altissimus insignivit, mentis nostræ
oculos dirigentes, ac de tuis fidelitate, circum-
spectione, & industria plurimum confidentes, in
eiusdem Aulae nostræ Cantuar' per nos noviter
Oronæ fundatæ te perficimus, tibi que curam &
admi-



U RBANUS Episcopus servus servorum
Dei, venerabilis patri Episcopo Lincolnen-
& dilectis filiis Aymar Morabieri sacri aulam,
Lincolne' Diocesis, ac archidiacono sacre et in-
flessibilis Lincolne' Curie & cathedralis venerabilis
congregationis. Petrus quondam prior de vicaria &
Capituli Curie Ecclesie vestre sacre Theologie in-
his exhibita continetur ita ut scilicet sequenti die

Cant' nuncupatum scholarum Universitatis *Oxon'* *Lincoln'* Diocesi. in quo quidem Collegio nonnulli Clerici & scolares esse consueverant, per unum ex Monachis dictæ Ecclesiæ qui Custos dicti Collegii esse tres alios Monachos dictæ Ecclesiæ secum habere debet, prout in ipsius Collegii fundatione extitit Canonice ordinatum; regi debent: Tamen dilecti filii *Johannes de Wycliff*, *Willelmus Selbi*, *Willelmus Middleworth*, *Richardus Bonger*, Clerici *Eboracensis*, *Saresburienfis* & *Oxon'* Diocesanos falsè asserentes dictum Collegium per Clericos seculares regi debere, dictumque *Johannem* fore Custodem Collegii supradicti, ac *Henricum de Wodehall* Monachum dictæ *Cant'* Ecclesiæ ac custodem dicti Collegii, ac nonnullos Monachos dictæ Ecclesiæ cum præfato *Henrico* in dicto collegio commorantes de ipso Collegio excluderunt, ipsosque Collegio ipsis ac bonis ibi existentibus in quorum possessione iidem *Henricus* & alii Monachi existebant, spoliarunt, & nonnulla alia in ipsorum Monachorum præjudicium acceptarunt, nec non omnia bona dicti Collegii occuparunt, propter quod dilectus filius noster *Simon t' t' sancti Sixti* Presbyter Cardinalis tunc Archiepiscopus *Cant'* videns & prospiciens hujusmodi bona dicti collegii per dictum *Johannem* & alios Clericos supradictos qui ipsius *Johannis* consortes erant dissipari, fructus parochialis Ecclesiæ de *pagham Cicestrensis* Dioc' sub Jurisdictione Archiep' *Cant'* pro tempore existentis, consistentis sequestrari fecit, ortaue propterea inter *Johannem de Wycliff* et ejus consortes ex una parte & dictum Cardinalem super præmissis & eorum occasione ex altera, materiâ quæstionis. Nos tamen hujusmodi cum partes ipsæ in Romana Curia sufficienter præsentem existerent, bonæ memoriæ *Andruyno t' t' sancti Marcelli* presbytero Cardinali ad earum partium instantiam audiendam commisimus, & sine debito terminandam. Et quod idem *Andruynus* Cardinalis prout ei melius & utilius pro statu dicti Collegii videretur expedire posset a dicto Collegio Clericos

seculares amovere, vel si ei utilis videretur pro
 ipso supradicto religiosos supradictos ab ipso
 ipso auctoritate predicta amovere, ita quod
 in & solam Collegium regularium vel secula-
 rum teneret, cum potestate etiam in dicta can-
 cellaria, & de plano, ac sine strepitu & fi-
 gura procedendi. Coram quo Magistris
Hubertus Rampus procuratore *Johannis* & ejus con-
 sortium predictorum, ac *Alberto* de Mediolano
 Magistrum *Rogertum* de Trevis, procuratorem
 ipsius *Sacris* Cardinalis, nec non Prioris &
 conventus predictorum. Qui quidem Prior &
 conventus pro interesse suo ad causam hujusmodi
 essent, substituto donec eum revocaret prout
 ad hoc ab ipsis *Sacris* Cardinale ac Priore &
 conventu sufficiens mandatum habebat in judicio
 litteraribus tandem postquam inter partes ipsas
 eundem Cardinale ad nonnullos actus in causa
 ipsa processum fuerat, prefatus *Richardus*
 ipsam petitionem summariam pro parte sua ex-
 tra causam supradictam. Postmodum vero nos
 in *Andræo* Card. commisimus ut in causa
 ipsa sola facti veritate inspecta procedere,
 & terminis secundum stilum palatii Apostolici
 si consuetis non servatis, postmodum vero pre-
 fatus *Rogertus* coram eodem *Andræo* Card' in ju-
 ris comparens nonnullas positiones & articulos
 ipsam petitionem summariam in eorum sine
 lites pro parte sua tradidit in causa supra-
 dicta; ac deinde cum generales vacationes in dicta
 causa de mandato nostro inditæ fuissent, Nos eidem
Andræo Cardinale commisimus ut in causa hujus-
 modi procedere & partes ipsas per suas literas por-
 tualibus *Vuerbiensis* assignandas citare posset quo-
 rum opus esset, non obstantibus vacationibus su-
 perius. Idemque *Andræus* Cardinalis ad ipsius
 ipsius instantiam prefatum *Johannem Wyck* &
 consortes, cum dictus *Richardus* procurator in
 a curia diligenter perquisitus reperiri non posset
 suas certi tenoris literas portis dictæ Ecclesiæ
Vuer-

Viterbiensis affixas ad producendum & ad produci videndum omnia jura & munimenta quibus partes ipsæ vellent in causa hujusmodi uti, citari fecit ad certum peremptorium terminum competentem in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædictorum citatorum non comparentium contumaciam aditavit & in ejus contumaciam nonnullas literas autenticas instrumenta publica & alia jura & munimenta quibus pro parte sua in hujusmodi causa voluit uti produxit, idemque *Andruynus* Cardinalis ad ipsius *Rogeri* instantiam prædictum *Richardum* tunc in prædicta curia repertum ad dicendum contra eadem producta quidquid vellet per portorium suum juratum citari fecit ad certum peremptorium terminum competentem, in quo præfatus *Rogerus* coram eodem *Andruyno* Cardinali in judicio comparens prædicti *Ricardi* non comparentis contumaciam accentuavit, præfatusque *Andruynus* Cardinalis ad dicti *Rogeri* instantiam prædictum *Ricardum* ad concludendum & concludi videndum in causa hujusmodi vel dicendum causam rationabilem quare in ea concludi non deberet, per portorium suum juratum citari fecit ad certum terminum peremptorium competentem, in quo Magistro *Johanne Cheyne* substituto de novo per dictum *Rogerrum* donec eum revocaret, prout ad hoc a præfatis Dominis suis sufficiens mandatum habebat coram eodem *Andruyno* Cardinali in judicio comparente, & dicti *Ricardi* non comparentis contumaciam accitante, & in ejus contumaciam in hujusmodi causa concludi petente, supradictus *Andruynus* Cardinalis reputans eundem *Richardum* quoad hoc, prout erat merito contumaciæ in ejus contumaciam cum dicto *Johanne Cheyne* in hujusmodi causa concludente, conclusit & habuit pro concluso. Subsequenter verò præfatus *Andruynus* Cardinalis prædictos *Johannem de Wycliff* & ejus consortes, cum dictus *Richardus* procurator latitaret & diligenter perquisitus in præfata Curia reperiri non posset, ad

ad suam in causa huiusmodi diffinitivam sententiam audiendam per suas certi tenoris literas portis dictae Ecclesiae *Viterbiensis* affixas citari fecit; ad competentem peremptoriam certam diem, in quo dicto *Rogero* coram eodem *Andræ* Cardinali in iudicio comparere, & dictorum citatorum non comparentium contumaciam accusante, & in eorum contumaciam sententiam ipsam fieri petente, memoratus *Andræ* Cardinalis reputans eosdem citatos quoad actum huiusmodi, prout erant merito contumaces in eorum contumaciam visis & diligenter inspectis omnibus & singulis actibus actitatis, habitis & productis in causa huiusmodi coram eo, ipsisque cum diligentia recensitis & examinatis, habito super his consilio cum peritis per suam diffinitivam sententiam ordinavit, pronunciavit, decrevit & declaravit solos Monachos praedictae Ecclesiae *Cant'* Secularibus exclusis debere in dicto Collegio, Aula [*Cantuar'*] nuncupato, perpetuo remanere, ac exclusionem & spoliationem contra praedictos Monachos per dictum *Johannem* de *Wycliff* & ejus consortes praedictos attemptatas fuisse, & esse, temerarias, injustas & de facto praesumptas, easque in quantum de facto processerint, revocandas & irritandas fore, & quantum in eo fuit revocavit & irritavit. Et *Henricum* ac alios Monachos supradictos sicut praemittitur, spoliatos & de facto exclusos ad Collegium nec non omnia bona mobilia & immobilia supradicta restituendos & reintegrandos fore, ac restituit & reintegravit, nec non fructuum sequestrationem ad utilitatem dictorum Monachorum relaxavit. Et insuper *Johannem* de *Wycliff* & ejus consortibus supradictis super praemissis perpetuum silentium imponendum fore & imposuit prout in instrumento publico inde confecto dilecti filii nostri *Bernardi* duodecim Apostolorum Presbyteri Cardinalis, cui nos praefato *Andræ* Cardinali antequam instrumentum super huiusmodi sententiam confectum sigillasset vita functo, commisit ut instrumentum sigillaret, sigillo munito

etiam plenius dicitur contineri. Nos itaque dictorum Prioris & Capituli supplicationibus inclinati huiusmodi diffinitivam sententiam utpote proinde latam, ratam habentes & gratam, eamque auctoritate Apostolica confirmantes discretioni vestre per Apostolica scripta mandamus, quatenus vos vel duo aut unus vestrum per vos vel alium seu alios sententiam ipsam executioni debite demandantes, eamque ubi & quando expedire videritis, auctoritate nostra solempniter publicantes *Henricum* & alios monachos predictos ad dictum Collegium, Aula [*Cant'*] nuncupatum, nec non ejus bona mobilia & immobilia supradicta, amotis exinde dictis *Johanne de Wyche* & ejus consortibus predictis, auctoritate nostra restituatis, & reintegretis, ac restitutos & reintegratos juxta illius exigentiam defendatis Contradictores per Censuram Ecclesiasticam appellatione postposita compescendo. Dat'

A. D. 1370. *Viterbia* V Idus Maii Pontificatus nostri Anno octavo.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

N° VI.

Regia pardonatio omnium Foris facturarum Aula Cantuarien' & eidem pertinentium, & Confirmatio papalis sententia deprivationis Wicliffe.

MS. in Bibl.
Lamb. N°.
154. fol.

E *EDWARDUS* Dei gratia Rex Anglie & Francie & Dominus Hibernie: Omnibus ad quos presentes literę pervenerint *Salutem*. Sciatis quod cum nuper ut accepimus de gratia nostra speciali & ad devotam supplicationem *Simonis* tunc Archiepiscopi *Cant'*. qui de *Islep* cognominatus extiterat pie desiderantis incrementum salubre cleri nostri propter multiplicationem doctrinę salutaris per

per literas nostras patentes sub magno sigillo nostro concesserimus & licentiam dederimus pro nobis & hæredibus nostris quantum in nobis erat eidem Archiepiscopo quod ipse in Universitate *Oxon'* quandam Aulam sive Domum Aulam *Cant'* vulgari- & communiter vocitandam, in qua certus foret numerus scholarium tam Religiosorum quam Secularium actibus scolasticis insistentium, & Deo pro nobis & salute Regni nostri specialiter exorantium, secundum ordinationis formam inde per eundem Archiepiscopum super hoc faciendæ, suis sumptibus erigere possit & fundare, & eisdem scholaribus in perpetuum assignare, & in eventu quo Domus sive Aula sic fundata & scolares in ea assignati forent, advocacionem Ecclesiæ de *Pageham* Jurisdictionis ipsius Archiepiscopi immediatæ, quæ quidem Ecclesia de advocacione propria ejusdem Archiepiscopi, ut de Jure suo Archiepiscopali extiterat, & quæ quidem Advocatio de nobis tenebatur in capite, ut dicebatur, eisdem scholaribus dare posse & etiam assignare habendum & tenendum præfatis scholaribus & successoribus suis de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum, & eisdem scholaribus quod ipsi tam aulam quam advocacionem prædictas a præfato Archiepiscopo recipere, & Ecclesiam illam appropriare, & eam sic appropriatam in proprios usus tenere possent sibi & successoribus suis prædictis pro nobis & salute regni nostri oraturi juxta ordinationem prædicti Archiepiscopi de nobis & hæredibus nostris in liberam puram & perpetuam elemosinam in perpetuum sicut prædictum est: Dictusque Archiepiscopus postmodum juxta dictam licentiam nostram quandam Aulam Collegiatam sub certo scholarium studentium numero in Universitate prædicta vocabulo *Aula Cantuariensis* erexerit, & fundaverit, certosque Monachos Ecclesiæ Christi *Cant'* unum videlicet Monachum Custodem Aulæ ejusdem, cæterosque scolares in eadem una cum certis aliis scholaribus secularibus in Aula

S

prædicta

prædicta ordinaverit & constituerit, & eis Aulam illam, nec non Advocationem prædictam dederit & assignaverit eisdem Custodi & scholaribus & successoribus suis perpetuò possidendas, ipsique Custos & Scholares dictas Aulam & Advocationem à præfato Archiepiscopo receperint, ac Ecclesiam prædictam sibi & successoribus suis in proprios usus unà cum Aula prædicta in perpetuum habendam appropriaverit, ac deinde *præter licentiam nostram supradictam* amoris omnino per prædictum Archiepiscopum dictis Custode & cæteris Monachis scholaribus videlicet Regularibus ab Aula prædicta, idem Archiepiscopus quendam scolarem Custodem dictæ Aulæ, ac cæteros omnes scholares in eadem scholares duntaxat constituerit eisdem Custodi & scholaribus secularibus duntaxat in proprios usus perpetuo possidendam dederit & assignaverit, ipsique Custos & scholares seculares duntaxat Aulam & Ecclesiam prædictam ex tunc continuatis temporibus durante vita præfati Archiepiscopi possederit tam fructus dictæ Ecclesiæ quam alia bona ad Aulam prædictam spectantia usibus suis propriis applicaverit, & demum defuncto dicto Archiepiscopo & Reverendo in Christo patre *Simone t' t' sancti Sixti*, Presbytero Cardinali tunc in Archiepiscopum *Cant'* consecrato Idem Archiepiscopus tunc Cardinalis fructus dictæ Ecclesiæ de *Pageham* sequestrari fecerit, orta que præterea inter dictos Custodem & scholares seculares ex parte una & præfatum Cardinalem super præmissis, & eorum occasione ex altera materia contradictionis, appellationeque interpositâ, & habito inde processu, Romana Curia autoritate Apostolica videlicet felicitis recordationis Domini *Urbani* papæ quinti per diffinitivam sententiam de facto ordinatum fuerit ibidem pronunciaverit, decreverit & declaraverit solos Monachos prædictæ *Cantuariensis* Ecclesiæ, secularibus exclusis, debere in dicto Collegio Aula nuncupato perpetuo remanere, nec non dictos Monachum Custodem ac alios Monachos
scholares

ulares sic de facto ut præmittitur a dicto Colle-
 gio ac bonis inibi existentibus in quorum posses-
 sione fuerant per amotionem huiusmodi & occupati-
 onem dictorum secularium Custodis & Sclarium
 secularium spoliatos & exclusos ad Collegium illud,
 nec non ad omnia bona supradicta, & omnia alia
 bona mobilia & immobilia dicti Collegii per eos-
 dem seculares Custodem & Scholares seculares
 post amotionem prædictam occupata restituendos
 & reintegrandos fore, ac jam Dilecti nobis in
 Christo Prior & Conventus Ecclesie Christi Cant'
 prædictæ virtute dictorum ordinationis, procura-
 tionis, decreti & declarationis auctoritate Aposto-
 lica factorum uti præmittitur, quendam, ut asseri-
 tur, commonachum suum ejusdem Ecclesie Christi
 Custodem dicti Collegii Aulæ nuncupati, ac cer-
 tos alios Commonachos suos dictæ Ecclesie Christi
 seculares in eodem Collegio ordinaverint & constitu-
 erint, amotis dictis secularibus ab eodem penitus
 & exclusis, *contra formam licentie nostre supradictæ.*
 Nos quanquam dicta advocatio Ecclesie de Page-
 ham per aliquem progenitorum nostrorum una cum
 aliquibus prædiis seu tenementis in dotationem,
 fundationem seu alias in augmentationem Archie-
 piscopatus *Cantuariensis*, seu Ecclesie Christi Cant'
 prædictæ data, concessa seu assignata existe-
 re, volentes nihilominus ob devotionem sinceram
 quam ad dictam Ecclesiam Ecclesie Christi Cant'
 & beatum *Thomam* Martyrem quondam ejusdem
 Ecclesie Archiepiscopum, cujus corpus gloriose
 in archalogo sanctorum ascriptum quiescit honorabi-
 liter in eadem, securitati tam dictorum Prioris &
 Conventus quam commonachorum suorum, quos
 ipsi Prior & Conventus Custodem dicti Collegii
 & Scholares in eodem jam, ut præmittitur, ordi-
 naverunt, & in futurum ordinaverint, provide de
 gratia nostra speciali & pro ducentis marcis quos
 dicti Prior & Conventus nobis solverunt in hanape-
 rio nostro perdonavimus omnes transgressionem fac-
 tas nec non foris facturam si qua dictæ Aulæ cum

pertinentiis & advocacionis prædictæ virtute statuti
 de terris & tenementis ad manum mortuam non
 ponendis editi vel alias nobis intensa fuerit in hac
 parte, dictamque sententiam, ordinationem, pro-
 nuntiationem, decretum & declarationem auctori-
 tate Apostolica factam, ut prædictum est, & execu-
 tionem eorundem pro nobis & hæredibus nostris,
 quantum in nobis est, acceptamus, approbamus,
 ratificamus, & confirmamus, volentes & conceden-
 tes pro nobis & hæredibus nostris, quantum in
 nobis est, quod prædicti Custos & cæteri Scholares
 Regulares dicti Collegii Aulæ Cant' nuncupati
 Monachi dictæ Ecclesiæ Christi Cant' & eorum
 successores per prædictos Priorem & Conventum
 constituti; & per eosdem Priorem & Conventum &
 eorum successores constituendi, seu alias loco a-
 movendorum substituendi, actibus scholasticis jux-
 ta ordinationem ipsorum Prioris & Conventus &
 successorum suorum religiose insistentes aulam præ-
 dictam, tenementaque in ipsa contenta cum per-
 tinentiis, nec non Ecclesiam prædictam, & advoca-
 tionem ejusdem in usus proprios ipsorum Custodis
 & scholarium Regularium teneant videlicet dic-
 tam aulam, & prædicta tenementa cum pertinen-
 tiis, quæ de nobis in burgagium tenentur, ut di-
 citur, de nobis & hæredibus nostris, ac aliis Capi-
 talibus Dominis feodi per servitia inde debita &
 consueta, & dictas Ecclesiam & Advocacionem de
 nobis & hæredibus nostris in liberam puram & per-
 petuam elemosinam ad orandum specialiter pro sa-
 lute animæ nostræ & pro animabus progenitorum
 nostrorum ac Hæredum nostrorum in perpetuum
 sine occasione vel impedimento nostro vel Hæredum
 nostrorum, Justitiæ Estrerorum viæ aut aliorum
 ballivorum, seu ministrorum nostrorum vel hære-
 dum nostrorum quorumcunque statuto vel forisfac-
 tura prædictis aut dictis, dotationem, concessionem,
 seu assignationem advocacionis prædictæ per ali-
 quem Progenitorum nostrorum in dotationem,
 fundationem, vel alias in augmentationem Archie-
 piscopatus

opatus seu Ecclesie Christi prædictorum, seu
am foundationem per præfatum *Simonem de Islep*
ndam Archiepiscopum tam pro studentibus
scolaribus Regularibus quam secularibus fac-
ut præmittitur, seu aliquo alio præmissorum
obstantibus. In cujus rei testimonium has
as nostras fieri fecimus patentes. Teste me
apud *Westm'* octavo die *Aprilis* Anno Regni
i *Anglie* quadragesimo sexto, Regni vero
Francie tricesimo tertio.

A. D. 1372.



Nº. VII.

■ *papalis pro dispensatione cum statuto*
Universitatis Oxon' &c.

REGORIUS Episcopus servus servorum
Dei ad perpetuam rei memoriam. Aposto-
ervitutis nobis injunctæ desuper officium men-
nostram incitat & inducit, ut circa ea quæ
i prospero personarum sub religionis habitu
ino famulantium, ac litterarum studio Theo-
æ facultatis insistentium oportuna fore con-
nus, operosis studiis intendamus. Oblata
dem nobis pro parte dilectorum filiorum
dis ac scolarium Monachorum collegii Do-
aulæ *Cantuariensis* nuncupatæ studii *Oxon'* or-
sancti *Benedicti Lincoln'* Dioçeseos Petitionis
continebat, quod in ipso studio quoddam
tum existit, quo cavetur expresse, ut nullus
m ad honorem Magisterii in Theologia assu-
r, nisi prius rexit in artium facultate &
etiam de antiqua & approbata consuetudine
nus pacifice observata in eodem studio nullus
osus, cujuscunque ordinis existat, ad regen-
admittatur in eadem universitate in artium

Ibid.

facultate prædicta, propterea quod ipsi Custos & Scholares, quamvis sint in primitivis scientiis sufficienter instructi, ac alias ad hoc sufficientes & idonei ad huiusmodi Magisterii honorem in eadem Theologia recipiendum, minime admittuntur ibidem. Quare pro parte ipsorum custodis & Collegii nobis existit humiliter supplicatum, ut providere ipsis super hoc de benignitate Apostolica dignaremur. Nos igitur volentes eosdem Custodem & Collegium favore prosequi, gracie huiusmodi supplicationibus inclinati, volumus ac eisdem Custodi & Collegio Apostolica auctoritate concedimus, quod Custos & Scholares dicti Collegii qui sunt & erunt pro tempore, quamvis non rexerint in huiusmodi artium facultate, dummodo alias in primitivis scientiis sufficienter fuerint instructi, ac cursus suos fecerint in Theologica facultate, & per diligentem examinationem, juxta morem ipsius studii, sufficientes & idonei reperti extiterint ad Magisterium recipiendum in eadem, ad huiusmodi Magisterii honorem & docendi licentiam in ipsa Theologica facultate in studio supradicto; servatis tamen Constitutionibus Viennensis Consilii ac felicitis recordationis Benedicti papæ XII prædecessoris nostri, & aliis solemnitatibus in talibus consuetis, sublato cujlibet difficultatis obstaculo, libere admittantur, non obstante statuto & consuetudine huiusmodi, etiam si juramento, confirmatione Apostolica vel quacunque alia firmitate roborata existat, quæ alias in suo volumus robore permanere. Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis & concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit indignationem omnipotentis Dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursurum. Datum Avinioni IV Non. Decem-

A. D. 1375. bris Pontificatus nostri Anno quinto.

SECRET

RESEARCH

~~SECRET~~ ~~TOP SECRET~~

~~SECRET~~

[REDACTED]
 [REDACTED]
 [REDACTED]

~~RECEIVED~~ ~~IN~~ ~~THE~~ ~~OFFICE~~ ~~OF~~ ~~THE~~ ~~ATTORNEY~~ ~~GENERAL~~ ~~OF~~ ~~THE~~ ~~UNITED~~ ~~STATES~~ ~~OF~~ ~~AMERICA~~ ~~WASHINGTON~~ ~~DC~~ ~~20540~~

~~SECRET~~ ~~TOP SECRET~~ ~~CONFIDENTIAL~~

~~ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED~~
~~DATE 1-20-01 BY 60322 UCBAW/STW~~

~~CONFIDENTIAL~~

glia, concernere poterunt in ea parte intuitu Dei & sanctæ sedis Apostolicæ, feliciter expediantur, & debitum capiant complementum.

In cujus, &c.

Dat' apud *London'* vicesimo sexto die *Julii*.

Nº. IX.

Bulla Gregorii XI missa Oxonii studio:

Walsing-
ham *Hist.*
Anglia. P.
201.

GREGORIUS Episcopus servus servorum Dei, dilectis filiis CANCELLARIO & Universitati studii *Oxonienfis*, *Lincoln'* diœc. Salutem, & apostolicam benedictionem. Mirari cogimur & dolere, quod vos propter gratias & privilegia vestra, studio *Oxonienfi* ab Apostolica sede concessa, & propter scientiam scripturarum, in quarum pelago foelici remigio (dante Domino) navigatis, tanquam pugiles & propugnatores orthodoxæ fidei (sine qua salus animarum non provenit) esse deberetis, lollium inter purum triticum campi gloriosi studii vestri prædicti per quandam desidiam & ignaviam permittitis pullulare, & quod est perniciosius etiam adolere, nec circa extirpationem hujus lollii (sicut nuper apud nos insonuit) curam aliquam adhibetis, non sine clari nominis obfuscatione, & animarum vestrarum periculo, & contemptu Ecclesiæ Romanæ, & memoratæ fidei detrimento. Et quod nos torquet acerbius, prius de incremento lollii prædicti sentitur in *Roma*, quam in *Anglia*, ubi tamen extirpationis remedium apponeretur. Multorum siquidem fide dignorum insinuatione admodum dolentium nostris est auribus intimatum, JOHANNEM WYCKLEF Rectorem Ecclesiæ de *Littleworth Lincolnienfis* diœc. sacræ paginæ professorem, utinam non magistrum erro-
rum,



rum, in illam detestabilem erupisse vecordiam, nonnullas propositiones & conclusiones erroneas & falsas, ac pravitate hærescos sapientes, quæ statum totius Ecclesiæ, & etiam secularem policiam subvertere & enervare nituntur, quarumque aliquæ, licet quibusdam mutatis terminis, sentire videntur perverfas Opiniones & doctrinam indoctam damnatæ memoriæ *Marculii de Padua* & *Johannis de Gandavo*, quorumlibet per fœlicis recordations *Johannem* Papam XXII Prædecessorem nostrum reprobatus extitit & damnatus, in regno *Angliæ* nempe glorioso potentia & copia facultatum, sed gloriosiore pietate fidei rutilante, sacræ paginæ claritate consueto viros producere, divinarum scripturarum recta scientia illustratos, morum gravitate maturos, devotione conspicuos, & catholicæ fidei defensores, dogmatizare, & publice prædicare, seu potius de virulento claustris sui pectore evomere non veretur, nonnullos Christi fideles earum resperione commaculans, & a fidei præfatæ recta semita in præcipitium perditionis abducens. Quare cum tam lethiferam pestem, cui si ejus non obstitetur principiis & ipsa radicitus evellatur sero posset medicina parari quum per contagionem plurimos infecisset, nolumus prout nec velle debemus sub conniventia pertransire. Universitati vestræ per Apostolica scripta in virtute sanctæ obedientiæ, at sub pena privationis omnium gratiarum, indulgentiarum, & privilegiorum vobis ac studio vestro à dicta sede concessorum, districtè præcipiendo mandamus, quatenus conclusiones & propositiones in bonis operibus & fide male sentientes, licet eas proponentes sub quadam verborum sive terminorum curiosa implicatione nitantur defendere, de cætero non permittatis asseri vel proponi : Dictumque *Johannem* autoritate nostra capiat, seu capi faciatis, & ipsum venerabilibus fratribus nostris Archiepiscopo *Cantuar'* & Episcopo *Londoniensi*, aut eorum alteri sub fida custodia transmittatis. Contradictores quoque de dicto studio vestræ Jurisdictioni

risdictioni subiectos, si qui forsan (quod Deus avertat) essent huiusmodi erroribus maculati, si in illis pertinaciter perstiterint, ad similem capti-
onem & missionem, aliasque prout ad vos spectat, firmiter & sollicitè procedatis, perinde vestram suppleturi diligentiam, hæcenus in præmissis remissam, nostramque & dictæ sedis, præter divine retributionis præmium & meritum, gratiam & benevolentiam adepturi. Dat. *Romæ* apud sanctam Mariam maiorem XI Calendas Junii, Pontificatus nostri Anno septimo.



Nº. X.

• *Bulla Papalis missa Archiepiscopo Cantuar' & Episcopo Londoniensi ad monendum regem & magnates Angliæ, ne prædicto JOHANNI WYCLEF faveant, vel ad-hereant quovismodo.*

Ibid. p. 202.

GREGORIUS servus servorum Dei, venerabilibus fratribus Cantuar' Archiepiscopo & Episcopo Londoniensi salutem, &c. Super periculosis admodum erroribus quarundam detestabilium propositionum & conclusionum ad enervationem totius ecclesiastici status tendentium, scriptas in schedula inclusa præsentibus. *Johannes Wycklef* rector Ecclesiæ de *Littleworth* *Lincolniensis* dioc. dictus Theologiæ Professor, asseritur tam impie quam temerè suscitasse, plenius vobis scribimus, per alias nostras patentes literas, quas cum præsentibus destinamus. VOLUMUS igitur & vestre fraternitati mandamus quatenus clarissimum in Christo, EDWARDUM regem Angliæ illustrem, & dilectos filios nobiles viros natos dicti Regis, ac dilectam in Christo filiam nobilem mulierem *Johannam*

banuum principissam Aquitania & Wallie, & alios magnates de Anglia & consiliarios regis per vos & alios magistros & peritos in sacra pagina, non maculatos hujuscemodi erroribus, sed in fide sinceros & fervidos studeatis facere, plenarie informari, ac eis ostendi, quanta verecundia devoto regno Anglie oriatur exinde, & quod non solum sunt ipsæ conclusiones erroneæ in fide, sed si bene advertantur, innunt omnem destruere Politiam. Et requiratis eos strictissime, quod extirpationem tantorum errorum, pro reverentia Dei & Apostolicæ sedis & nostræ, ipsorumque merito apud Deum & honorem seculo, tanquam Catholici principes & pugiles fidei, omni qua poterunt efficacia tribuant auxilium & favorem. Dat. Roma apud sanctam Mariam majorem XI Cal. Junii, Pontificatus nostri Anno septimo.



N° XL.

Bulla Papalis ad incarcerandum Johannem Wyckliff & eum citandum ad personaliter comparendum coram Papa.

Venerabilibus fratribus Archiepiscopo Cantuar⁷ *Ibid.* p. 202. & Episcopo Londoniensi salutem &c. Nuper per nos non sine gravi cordis turbatione, & plurimum fide dignorum relatione, percepto quod Johannes Wicklef rector Ecclesiæ de Littleworth Lincolniensis dioc. sacræ paginæ professor, utinam non magister errorum, in tam detestabilem vesaniam temere prorupit, quod nonnullas propositiones & conclusiones erroneas ac falsas & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & inervare nituntur, quarumque aliquæ (quibusdam mutatis terminis) imitari videbantur perversas opiniones, & doctrinam indoctam damnatæ memorie

motiz *Marfilii de Padua, & Johannis de Gandavi*,
 quorumlibet per felicitis recordationis *Johannem*
 Papam XXII prædecessorem nostrum reprobatus
 extitit & damnatus, non verebatur in regno *Anglia*
 asserere, dogmatizare, & publicè prædicare,
 illis nonnullos Christi fideles maligne inficiens, ac
 a fide catholicâ (sine qua non est salus) faciens de-
 viare. Nos attendentes quod tam perniciosum
 malum quod in plurimos serpere poterat, eorum
 animas læthali contagione necando, non debeba-
 mus, prout nec debemus sub dissimulatione transi-
 re, vobis per alias literas nostras commisimus &
 mandavimus, ut vos vel alter vestrum de dictarum
 propositionum & conclusionum assertionem, quarum
 copiam sub bulla nostra misimus interclusam, vos
 secretè informantes, si ita esse inveniretis, præ-
 sumptum *Johannem* auctoritate nostra capi & carceribus
 mancipari faceretis, eumque sub bona custodia te-
 neretis in vinculis, donec à nobis super hac recipe-
 retis aliud in mandatis, prout in dictis literis ple-
 nius continetur. Considerantes utique quod præ-
 sumptus *Johannes* hujusmodi captionem & carceratio-
 nem forte præsentiens, posset (quod absit) perfu-
 gere, seu latitationis præsidio dictum nostrum
 mandatum in gravissimum fidei detrimentum elu-
 dere: Nos (ne tam damnabiles propositiones &
 conclusiones indiscussæ, & earum temerarius asser-
 tor impunitus remaneret in detrimentum gravissi-
 mum fidei prælibatæ) fraternitati vestræ per Aposto-
 lica scripta committimus & mandamus, quatenus vos
 vel alter vestrum per vos vel alium seu alios, præ-
 sumptum *Johannem*, si per vos capi & incarcerari non
 possit, per edictum publicum proponendum in studio
Oxonie Lincolnienfis dioc. & aliis locis publicis, de
 quibus sit verisimilis conjectura, quod ad dicti
Johannis notitiam pervenire valeat, & de quibus
 vos expedire videatur, ex parte nostra peremptorie
 monere & citare curetis, quod infra trium mensi-
 um spacium à die citationis hujusmodi in antea
 computandum, ubicunque tunc nos esse contigerit, compa-

patere ac personaliter coram nobis super pro-
missis & conclusionibus hujusmodi respon-
si, ac audientis & facturus quicquid super eis
iuris ordinandum, & ordo distaverit rationis,
litando in hujusmodi citationis edicto, quod
idem *Johannes* in hujusmodi termino compar-
sere non comparuerit, nos super premillis, &
aliam usque ad debitam condemnationem ip-
sius procedere, prout ejus demerita ex-
igant nobis secundum DEUM & conservatio-
nem ecclesie videbitur expedire. Volumus autem &
iam tenore statimus, quod predicta citatio
ista, provide peritum *Johannem* ardeat, ac si
personaliter intimata & intimata fuisset, consti-
tue quacunque contraria non obstante. Diem
Festationis, & formam, & quicquid feceritis
quid sitis, nobis per vestras litteras sigillis mun-
itionum scribam continentes, fideliter & quam ci-
piteritis, intimare curetis. Dat' *Rome* apud
sanctam *Mariam* majorem XI Calendarum *Junii*,
pontificatus nostri Anno septimo.



Nº. XII.

*Le Pape à l'Archevêque Cantuarien, &c.
à l'égard de l'arrestation de Jean Wyclif, &
de la prise de sa confession.*

✓ *Emendabiles fratribus Archiepiscopo Cantuariensi & Episcopo Londoniensi salutem, &c.* H. L. p. 203.
Anglie gloriosum nempe potentia & abun-
dia facultatum, sed gloriosius pietate fidei, &
eiusque caritate coruscum, consuevit viros
doctos divinarum scripturarum recta scientia
firmos, maturitate graves, devotione praeclaros,
vigiles fidei orthodoxae, & qui non solum pro-
prios, sed alienos populos documentis instruebant
verissimis,

verissimis, & in mandatorum Domini semitam dirigebant. Et sicut ex effectu contingentium temporis antiqui colligitur, dicti regni principes in specula sollicitudinis positi, proprias excubias exercentes solliciti, non permittebant aliquod ovis erroneum, quod posset inficere oves suas, sed si oriretur zizania ex inimici hominis insperione, illam protinus evellebant, crescebat assidue purum triticum in dominicum horreum inferendum. Sed (proh dolor) nunc apparet quod in ipso regno officio vigiles, negligentia vero desides, non circumstant civitatem, dum hostes ingrediuntur in eam, animarum thesaurum preciosissimum prædantur. Quorum latentes ingressus, & patentes aggressus prius sentiuntur in *Roma* intercapedine longa remota, quam eis in *Anglia* resistatur. Sane plurimum fide dignorum significatione admodum dolenter audivimus, quod *Johannes Wycklef* rector Ecclesie de *Luttreworth Lincolnensis* dioc. sacre pagine Professor, utinam non magister errorum, in illam detestabilem vesaniam dicitur temerè prorupisse, quod nonnullas propositiones & conclusiones erroneas & falsas in fide malè sonantes, quæ statum totius Ecclesie subvertere & enervare conantur, quarumque alique, licet aliquibus quibusdam mutatis terminis, sentire videntur perversas opiniones & doctrinam indoctam damnatæ memoriæ *Marcilli de Padua*, & *Johannis de Gandavo*, quorumlibet per felicis recordationis *Johannem* Papam XXII prædecessorem nostrum reprobatus extitit & damnatus, non veretur in præfato regno asserere, dogmatizare, & publice prædicare, nonnullos Christi fideles eis maligne inficiens, ac à fide catholica (sine qua non est salus) faciens deviare, de quibus sic subortis, & non extirpatis, seu saltem eis nulla facta resistantia, quam sciamus, sed transactis seu tolleratis conniventibus oculis tam negligenter transundo, non immerito deberetis rubore perfundi, verecundari, & in propriis conscientiis remorderi. Quare cum tam perniciosum malum, quod non præcisum seu radicium

radicatus extirpatum serpere posset in plurimos in animabus eorum (quod absit) læthali contagione necandos; nolumus (sicut nec debemus) sub dissimulatione transire. Fraternitati vestræ per Apostolica scripta committimus & mandamus, quatenus receptis presentibus, vos vel alter vestrum de dictarum propositionum & conclusionum assertionem, quarum copiam vobis mittimus sub Bulla nostra inclusam, vos secrete informantes, si inveneritis ita esse, præfatum *Johannem* faciatis autoritate nostra capi, & carceribus mancipari, ejusque confessionem super eisdem propositionibus seu conclusionibus recipere studeatis, ac ipsam confessionem, & quæcunque dictus *Johannes* dixerit seu scripserit, super earundem propositionum & conclusionum inductione ac probatione, & quicquid feceritis in præmissis sub vestris sigillis clausa, & nemini revelata nobis per fidelem nuncium transmissuri, eundemque *Johannem* sub fideli custodia teneatis in vinculis, donec à nobis super hoc aliud receperitis in mandatis. Contradictores, &c. Invocato, &c. Non obstantibus sollicitis recordationis *Bonifacii* Papæ VIII Prædecessoris nostri constitutionibus, in quibus cavetur ne aliquis extra suam civitatem vel dioc. nisi in certis exceptis casibus, & in illis ultra unam dietam à fine suæ dioc. ad judicium evocetur, seu ne iudices à sede apostolica deputati aliquos ultra unam dietam à fine suæ dioc. evocare præsumant, & de duabus dietis in consilio generali, ac expensionis & aliis privilegiis, constitutionibus, & literis apostolicis Prædicatorum, Minorum, & Eremitarum sancti *Augustini*, & sanctæ *Maria* de monte *Carmeli*, & aliis quibuscunque mendicantium, vel aliis ordinibus & locis, aut specialibus personis seu capitulis & conventibus ipsorum generalibus vel specialibus, quorumcunque tenorum existant, necnon statutis & consuetudinibus eorundem ordinum, & locorum contrariis, per quæ effectus presentium impediri valeat quomodolibet vel differri, etiam si de eis eorumque totis tenoribus ac de verbo ad verbum
plena

viens & expressa mentio in nostris literis sit habenda, seu si *Joanni* prædicto vel quibuscvis aliis communiter vel divisim à dicta sede sit indultum, quod personaliter capi, aut quod jus dici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam & expressam, ac de verbo ad verbum de indulto hujusmodi mentionem. Dat. *Rome* apud *S. Mariam* majorem XI Cal. Junii, Anno 27.



Nº. XIII.

Epistola Papæ ad Regem Edwardum III ad exhibendum sui favoris & auxilii patrocinium Archiepiscopo Cant' & Episcopo Londinensi in prosecutione Joannis Wicliffe.

ibid. p. 204.

Charissimo in Christo Filio EDUARDO Regi Angliæ illustri, Salutem, &c. Regnum Angliæ quod Altissimus tuæ supposuit potestati, gloriosum nempe potentia & abundantia facultatum, sed gloriosius pietate fidei, & sacræ paginæ claritate coruscum, consuevit viros producere divinarum Scripturarum recta scientia præditos, maturitate graves, devotione ferventes, & catholicæ fidei defensores, qui non solum proprios, sed alienos populos præceptis salutaribus instruebant, dirigebantque in divinorum semitam mandatorum. Sed nuper cum ingenti cordis amaritudine plurimorum fide dignorum significatione percepimus, *Joannem* de *Wicklef* rectorem Ecclesiæ de *Littleworth Lincoln'* diocesis, sacræ paginæ professorem, utinam non magistrum errorum, in illam nefandam & abhominabilem prorupisse dementiam, quod nonnullas propositiones & conclusiones plenas erroribus, & manifestam hæresim continentes, quæ
statum

statum totius Ecclesie subvertere & enervare nomen,
 quatenusque aliqui, licet quibuscumque notatis
 hominibus, sentire videntur perversas opiniones, &
 doctrinam innotam damnatam memorie *Marcilli*
de Padua & *Johannis de Gandavo*, quorumlibet per
 sanctis reformationis *Johannem* Papam XXII pre-
 decessorem nostrum reprobatus exitit & damnatus,
 in dicto regno dogmatizare & publice predicare,
 seu potius de virulento clauetro sui pectoris evome-
 re non veretur, nocuosillos Christi fideles earum re-
 spectu commaculans, & a prefate fidei recta
 sententia in precipitium perditionis abducens. Nos
 itaque tantum malum quod non praevisum seu
 suspensum excipitum serpere posset in plurimos,
 in animabus eorum (quod absit) lethali contagi-
 one necandos, nolentes prout nec velle sine nostrae
 auctoritatis potestatis possumus, conaiventibus oculis,
 presentibus, venerabilibus fratribus nostris Archie-
 piscopo *Canuariensi*, & Episcopo *Londonensi* per
 litteras nostras commisimus & mandavimus, ut
 ipsi vel alter eorum, receptis per eos dictis nostris
 litteris, de dictarum propositionum & conclusio-
 num assertionem, quarum copiam eis sub bulla nos-
 tra misimus interclusam, se informantes (si inve-
 niant ita esse) facerent prefatum *Johannem* au-
 thoritate nostra capi & carceribus mancipari, ejus
 confessionem super eisdem propositionibus seu con-
 clusionibus recipere studerent, ac ipsam confes-
 sionem & quaecumque dictus *Johannes* dixerit vel scrip-
 serit super earundem propositionum & conclusio-
 num inductione & probatione, nobis per fidum
 nuncium transmittere non postponant. Cum ita-
 que dicti Archiepiscopus & Episcopus in prosecu-
 tione hujus negotii noscantur favore & auxilio tuae
 Celsitudinis indigere, Majestatem tuam quam &
 tui Progenitores incuti catholicae fidei, cujus in hac
 parte res agitur, semper consueverunt esse prae-
 cipui elatores, requirimus & deprecamur attente qua-
 entis ob reverentiam DEI, dictae fidei, & Aposto-
 licae sedis, & nostrum intuitum digneris praefatis

Archiepiscopo & Episcopo, & aliis qui hujusmodi negotium persequentur, in ipsa prosecutione tui Favoris & Auxilii Patrocinium exhibere provide, præter humanæ landis præconium, divina retributionis præmium, nostram & dictæ sedis adepturus benevolentiam ampliorem. *Datæ Romæ apud Sanctam Mariam majorem XI Cal. Junii, Anno 7.*



Nº. XIV.

Mandatum auctoritate Apostolica pro informatione Magistri Johannis Wycliff; Et ad citandum eum.

Spelman,
Vol. I. p.
625.

SIMON permissione divina, &c. & *Willielmus* eadem permissione *Londonensis* Episcopus delegati à sede Apostolica cum illa clausula, *quatenus vos duo, aut unus vestrum, ad infra scripta specialiter deputati*, Dilecto pariter venerabilique Viro Cancellario Universitatis *Oxonie, Lincolnien-* *sis* Diocesis ejusve locum tenenti, Salutem in Domino & mandatis nostris ymo verius Apostolicis firmiter obedire. Literas sanctissimi in Christo Patris ac Domini nostri Domini GREGORII divina Providentia Papæ xiiii. super eo, quod *Johannes Wycliff* sacræ Paginæ Professor, Rectorque de *Litterworth* dictæ *Lincolniensis* Diocesis, in detestabilem vesaniam temere prorumpens, nonnullas propositiones & conclusiones erroneas ac falsas, & male in fide sonantes, quæ statum totius Ecclesiæ subvertere & enervare nituntur, non verebatur asserere, dogmatizare, & publicè prædicare; illis nonnullos Christi fideles maligne inficiens, ac à fide Catholica, sine qua non est Salus, faciens deviare, ut in dictis literis Apostolicis plenius est expressum; nos noveritis cum eâ qua decuit reverentiâ recepisse. Volentes igitur mandatis Apostolicis parere

parere pro viribus ut tenemur, vobis in virtute obedientiæ qua dictæ sedi tenemini committimus & mandamus firmiter injungentes, quatinus receptis per vos præsentibus, evocatis ad hoc etiam per vos sacræ Paginæ professoribus expertis, rectius & sanctius in fide Catholica sentientibus, verbis sophisticalibus terminorum curiosa implicatione penitus prætermisissis, de dictarum propositionum & conclusionum assertionem, quarum copia inferius inseritur, vos secrete informantes, de omni eo quod in præmissis inveniretis & sentieritis literis vestris clausis & sigillo vestro sigillatis, clarè, destinctè & apertè in omnibus & per omnia nos reddatis ut convenit certiores. Citetis insuper seu citari faciatis peremptoriè dictum *Johannem*, quod tricesimo die juridico post citationem sibi factam in Ecclesiâ sancti *Pauli London'* compereat personaliter coram nobis, seu aliis subdelegatis nostris sive Commissariis in hac parte, super conclusionibus & propositionibus hujusmodi responsurus ac auditurus, ulterius quoque factururus quicquid auctoritate Apostolica fieri debeat in hac parte, & ordo dictaverit rationis; prædicentes eidem, quod sive comperuerit in termino prædicto sive non, ulterius contra eum procedetur, prout literæ Apostolicæ in se exigunt & requirunt. Vobis insuper injungimus auctoritate prædictâ, quatinus literas Apostolicas in præsentiarum per nos vobis transmissas, sub pœnis in eisdem literis plenius expressatis, in omnibus & per omnia diligenter & fideliter exequamini, juxta vim, formam, & effectum earundem, certificantes nos aut dictos Commissarios nostros seu subdelegatos celerius quo fieri poterit, quid feceritis in præmissis per literas vestras patentes, harum & facti vestri serie in plenius continentes. Datæ apud *Otteforde* xv kalendarum *Januarii* Anno Domini 1377. & Translationis nostri *Simonis Cantuariensis* Archiepiscopi supradicti Anno tertio. Decemb. 18.



Nº XV.

Conclusiones Magistri Joannis Wycliff contenta in schedula inclusa literis Papalibus dat. Junii 11. 1377.

humanum

1. **T**otum genus *hominum concurrentium* citra Christum non habet potestatem simpliciter ordinandi, ut *Petrus* & omne genus suum dominetur politice imperpetuum super mundum.

2. Deus non potest dare homini pro se & heredibus suis imperpetuum civile dominium.

3. Cartæ humanitus adinventæ de hæreditate civili olim perpetua sunt impossibiles.

4. Quilibet existens in gratia gratificante finaliter nedum habet Jus, sed in re habet omnia Dei.

5. Homo potest solum ministratoriè dare tam naturali filio quam imitationis in Schola Christi, tam temporale dominium quam æternum.

*Deest apud
Walsing.*

6. Si Deus *est*, Domini temporales possunt legitime ac meritoriè auferre bona fortunæ ab Ecclesiâ delinquente.

7. Nunquid Ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare, & posito casu confidenter agere, & in pœna damnationis æternæ *ejus* temporalia auferre.

8. Scimus quod non est possibile, quod Vicarius Christi pure ex Bullis suis, vel ex illis cum voluntate & consensu suo & sui Collegii quenquam habilitet vel inhabilitet.

9. Non est possibile hominem excommunicari nisi prius & principaliter excommunicaretur a seipso.

10. Nemo ad sui deteriorationem excommunicatur, suspenditur, vel aliis censuris cruciatur, nisi in causa Dei.

11. Ma-

11. Maledictio vel excommunicatio, non ligat simpliciter, nisi quantum fertur in adversarium legis Christi.

12. Non est exemplificata potestas a Christo vel suis Discipulis excommunicandi subditos, præcipue propter negationem temporalium, sed è contra.

13. Discipuli Christi non habent potestatem eorum acè exigere temporalia per censuras.

14. Non est possibile de potentia Dei absoluta, quod si Papa vel alius prætendat se quovismodo solvere vel ligare, eo ipso solvit vel ligat.

15. Credere debemus quod solum tunc solvit vel ligat, quando se conformat legi Christi.

16. Hoc debet catholicè credi, quilibet sacerdos ritè ordinatus habet potestatem sufficienter Sacramenta qualibet conferendi, & per consequens quemlibet contritum a peccato quolibet absolvendi.

17. Licet Regibus auferre temporalia à viris Ecclesiasticis ipsis abutentibus habitualiter.

18. Sive Domini temporales, sive sancti Papæ, sive sancti, sive caput Ecclesiæ qui est Christus dotaverint Ecclesiam bonis fortunæ vel gratiæ, & excommunicaverint ejus temporalia auferentes, licet tamen propter conditionem implicitam delicto proportionabili eam temporalibus spoliare.

19. Ecclesiasticus ymo & Romanus Pontifex potest legitimè à subditis & laicis corripì, & etiam accusari.

Istæ fuerunt propositiones vel potius deliramenta sæpediti *Johannis*, quæ ad aures domini apostolici pervenere. *Walsingham*.



Nº. XVI.

Spelman *Diffinitio facta per Cancellarium & Doctores*
Vol. II. P. Universitatis Oxonii, de Sacramento Altaris
627. Ex MS. contra opiniones Wycliffianas : alias Senten-
Hyperoo Bodl. tia Willielmi Cancellarii Oxon' contra M. J.
163. Wycliff residentem in Cathedra.

† *Berton*

* omnes

† perniciosus.

* similiter

† presentia

WILLIELMUS de † BARTON Cancellarius Universitatis Oxon' Omnibus dicte Universitatis filiis ad quos presens nostrum mandatum pervenerit, *Salutem*, & mandatis nostris firmiter obedire. Ad nostrum non sine grandi displicentia pervenit auditum, quod cum * omnium heresium inventores, defensores, seu fautores, cum eorum † perniciis dogmatibus sint per sacros Canones sententia majoris Excommunicationis damnabiliter involuti, & sic à cunctis Catholicis rationabiliter evitandi ; Nonnulli tamen maligni spiritus repleti concilio in insaniam mentis producti, molientes tunicam Domini * scilicet Sancte Ecclesie scindere unitatem, quasdam hereses olim ab Ecclesia solenniter condemnatas : Hiis diebus, prohi dolor ! innovant, & tam in ista Universitate ista quam extra publicè dogmatizant ; duo inter alia sua documenta pestifera afferentes, primò, in Sacramento Altaris substantiam panis materialis & vini, quæ prius fuerunt ante consecrationem, post consecrationem realiter remanere. Secundò, quod execrabilius est auditu, in illo venerabili Sacramento non esse Corpus Christi & sanguinem essentialiter, nec substantialiter, nec etiam corporaliter, sed figurativè, seu tropicè, sic quod Christus non est ibi veraciter in suâ propriâ † persona corporali. Ex quibus documentis fides catholica periclitatur, devocio

devocio populi minoratur, & hec Universitas mater nostra non mediocriter diffamatur. Nos igitur advertentes quod assertiones hujusmodi * per * * partus tempus * se deteriores haberent si diucius in hac Universitate sic conniventibus oculis tolerentur, convocavimus plures sacræ Theologiæ Doctores & Juris Canonici Professores quos periciores credidimus, & premissis assertionibus in eorum presentia patenter expositis ac diligenter discussis, tandem finaliter est compertum, & eorum * judiciis * judicio declaratum ipsas esse † errores atque determinationibus † errorias Ecclesiæ repugnantes, contradictoriasque earundem esse veritates Catholicas, & ex dictis sanctorum, & determinationibus Ecclesiæ manifeste sequentes; videlicet quod per verba Sacramentalia a sacerdote ritè prolata panis & Vinum in Altari in verum corpus Christi & sanguinem transubstantiantur seu substantialiter convertuntur, sic quod post consecrationem non remanent in illo venerabili Sacramento, Panis materialis & Vinum que prius secundum suas substantias seu naturas, sed * solum species eorundem, * secundum sub quibus speciebus verum corpus Christi & sanguis realiter continentur, non solum figurativè seu tropicè, sed essentialiter, substantialiter ac corporaliter, sic quod Christus est ibi veraciter in sua propria presentia corporali, Hoc credendum, hoc docendum, hoc contra omnes contradicentes viriliter defendendum. Hortamur igitur in Domino, & auctoritate nostra monemus primò, secundò & tertio, ac districtius inhihemus, pro prima monicione assignando unum diem; pro secundâ alium diem; & pro tertia monicione Canonicâ ac peremptoriâ unum alium diem, ne quis de cetero cujuscunque gradus, status aut conditionis existat, premissas duas assertiones erroneas aut earum alteram, in scolis † vel extra scholas in hac Universitate publicè teneat, doceat * aut defendat sub pena incarcerationis, & suspensionis ab omni actu scholastico, ac etiam sub pena excommunicationis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus

nicionibus non parentes, lapsis ipsis tribus diebus pro monicione canonica assignatis, mora, culpa & offensa precedentibus, & id fieri merito exigentibus ferimus in his scriptis, quorum omnium absolutiones, & absolvendi Potestatem, preterquam in mortis articulo, nobis & successoribus nostris specialiter reservamus.

Insuper ut homines quamvis non propter timorem late sententie * propter defectum audientie a talibus doctrinis illicitis retrahantur, & eorum opiniones erronee sopiantur, eadem auctoritate qua prius monemus primò, secundò, † tertio, ac districcius inhibemus, ne quis de cetero aliquem publice docentem, tenentem, seu defendentem premissas duas asserciones erroneas aut earum alteram in scolis vel extra scolas in hac Universitate quovismodo audiat vel auscultet, sed statim sic docentem tanquam serpentem venenum pestiferum emittentem fugiat & abscedat, sub pena excommunicationis majoris, & omnes & singulos contravenientes non immerito fulminande & sub penis aliis superius annotatis.

† *ad &*. Nomina * Doctorum qui presenti decreto specialiter affuerunt, & eidem unanimiter consenserunt sunt hec.

* *infern* auctem. Magister *Johannes Laundrey* sacre pagine professor & secularis.

† *Gromp*. Magister *Henricus* † *Cronpe* Abbas Monachus.

Magister *Johannes Chesbam* de ordine predicatorum.

* *Brustoumbe* Magister *Willielmus* * *Bruscombe* de eodem ordine.

Magister *Johannes Schypion* de ordine Augustinorum.

Magister *Johannes Tyssington* de ordine Minorum.

Magister *Johannes Loveye* de ordine Carmelitaram.

† *Welles* Magister *Johannes* † *Wellys* Monachus de *Ramesey*.

Magister *Johannes Wolverton* de ordine predicatorum.

* *Rigge* Magister *Robertus* * *Rugge* S. pagine professor & secularis.

Magister

Magister Joannes Moubray Doctor in utroque
ure.

Magister Joannes Gascoygne Doctor in Decretis.

Convocatis igitur prefatis Doctoribus † in eorum
lorum & plena deliberatione habitâ de premissis, † ut est dic-
x omnium nostrum unanimi concilio & assensu, tum.
presens mandatum emanare decrevimus. In quo-
rum omnium singulorum testimonium, sigillum
officii † fecimus hiis apponi.

† inf. nostri.

*Ista predicta condemnatio promulgata est publice in
scolis Augustinentium ipso Magistro Joanne sedente
in Cathedra & determinante contrarium, sed confusus
est ista audita condemnatione. Sed tamen dixit quod
nec Cancellarius nec aliquis de suis complicibus pote-
rat suam sententiam infringere, se in hoc ostendens
hereticum pertinacem. Sed post ad sue heresis mayo-
rem manifestationem & sue pertinacie ostentacionem,
alias publice a condemnatione Cancellarii & Judicio
predicto appellavit, non ad Papam, vel ad Episco-
pum, vel ad Ordinarium Ecclesiasticum: Sed hereti-
cus adherens seculari potestati, in defensionem sui Er-
roris & Heresis appellavit ad Regem Ricardum, vo-
lens per hoc se protegere regali potestate, quod non pu-
niretur, vel emendaretur Ecclesiastica potestate. Et
post appellationem advenit nobilis dominus, dux egre-
gius & miles strenuus, sapiensque Consiliarius, Dux
Lancastrie, sacre Ecclesie filius fidelis, prohibens Ma-
gistro predicto Johanni quod de cetero non loqueretur
de ista materia. Sed nec ipse contemperans suo ordi-
nario Cancellario, nec tam strenuo Domino incepit Con-
fessionem quandam facere, in qua continebatur omnis
Error pristinus, sed secrecius sub velamine vario ver-
borum, in qua dixit suum conceptum, & usus est
suam sententiam probare. Sed velut hereticus pertinax
refutavit omnes Doctores de secundo Millinario in ma-
teria de sacramento Altaris, & dixit, omnes illos
errasse preter Berengarium cujus opinio damnatur de
consecrat. dist. 2^a Ego Berengarius, & ipsum & su-
os complices; dixit palam Sathanam solutum & po-
testatem habere in Magistro sententiarum & in omnibus
qui fidem Catholicam predicaverunt.*

Nº. * XVI.



N°. * XVI.

Confessio Magistri Johannis Wycllyff.

SEPE confessus sum & adhuc confiteor quod idem corpus Christi in numero quod fuit assumptum de Virgine, quod passum est in cruce, quod pro sancto triduo jacuit in sepulchro, quod tertia die resurrexit, quod post 40 dies ascendit in celum, & quod sedet perpetuo ad dextram Dei Patris; ipsum, inquam, idem corpus & eadem substantia est vere & realiter panis sacramentalis vel hostia consecrata quam fideles sentiunt in manibus sacerdotis, cujus probatio est quia Christus qui mentiri non potest sic asserit. Non tamen audeo dicere quod corpus Christi sit essentialiter, substantialiter, corporaliter vel ydemptice ille panis sicut corpus Christi extensum est ille panis: Sed ipsum corpus non est extense vel dimensionaliter ille panis. Credimus enim quod triplex est modus essendi corpus Christi in hostia consecrata scilicet, virtualis, spiritualis, & sacramentalis. Virtualis quo beneficit per totum suum dominum, secundum bona nature vel gratie. Modus autem essendi spiritualis est quo corpus Christi est in Eucharistia & Sanctis per gratiam. Et tercius est modus essendi sacramentalis quo corpus Christi singulariter in hostia consecrata, & sicut secundus modus perexigit primum; ita tercius modus secundum perexigit quia impossibile est prescitum carentem fide secundum justiciam presentem conficere. Qui ergo credit sive conficiat sive non conficiat manducavit, ut dicit Beatus *Augustinus* super *Joannem* Omelia 25. Et ille modus essendi spiritualis est verior in anima. Est etiam verior & realior quam prior modus essendi,
vel

vel secundum membrum secundi modi essendi in hostia consecrata; cum sit per se causa illius modi vel efficiens vel finalis, & per se causa est magis verius Ens suo causato. Modus autem essendi quo corpus Christi est in hostia est modus verus & realis, cum autorum numerus qui mentiri non potest dixit, hoc est corpus meum, & reliquit suis sacerdotibus virtutem similiter faciendi. Hoc autem totum ex fide scripturæ colligitur. Ideo Christus est specialiori modo in isto Sacramento quam in aliis. Cum sit simul veritas & figura, non est autem sic secundum alia sacramenta, patet iste miraculosus nodus essendi sacramentalis. Cultores autem figuræ nesciunt fundare quod in suo sacramento sit realiter corpus Christi. Sed præter istos tres nodos essendi sunt alii tres modi realiores & veriores quos corpus Christi appropriate habet in cælo & modus essendi substantialiter, corporaliter & dimensionaliter. Et grosse concipientes non intelligunt alium modum essendi naturalis substantiæ præter illos. Illi autem sunt valde indispositi ad concipiendum archana Eucharistiæ, & subtilitatem scripturæ. Ideo dico illis quod duo modi priores in substantia corporali coincidunt, non quod esse substantialiter consequitur corpus Christi secundum actionem qua corpus Christi. Modus autem essentiali dimensionaliter consequitur ad duos priores, sicut effectus ad subiectum. Et quilibet istorum trium modorum erit realior & causa prior quam priores. Nullo alio istorum modorum trium est corpus Christi in Sacramento sed in cælo: Quia tunc feret corpus Christi septipedale in hostia. Sicut ergo corpus Christi est in illa hostia, sic est substantialiter, corporaliter ibidem, & dimensionaliter, attendendo ad modum hostiæ secundum naturam suam, & non attendendo ad corpus Christi, & ad naturam suam, ut dictum est superius. Et ita conceditur quod Corpus Christi est substantia corporalis in hostia consecrata. Sic isto tercio modo in ista hostia secundum rationem qua est ista hostia, sed non secundum

secundum rationem qua corpus Christi. Et ita conceditur quod corpus Christi est quantumcunque varie quantificatum ibi cum sit quelibet pars quantitativa illius hostie, & tum non quantificatur aliqua huiusmodi quantitate, & sic est varie magnum in diversis partibus illius hostie, sed non in se formaliter magnum, aliqua tali magnitudine. Sed multi miffitant super isto quod sequitur ex ista sententia quod corpus Christi non sit in Eucharistia aliter quam in signo, sic autem est in ymagine crucifixi. Hic dicunt fideles quod corpus Christi non est in celo vel in humanitate assumpta aliter quam in signo, est tamen ibi aliter quam ut in signo. Nam Sacramentum in quantum huiusmodi est signum, & humanitas est signum, cum *Luce 2^{do}* dicitur *quod positus est hic in ruinam & in resurrectionem multorum & in signum cui contradicetur*. Et secunda pars conclusionis patet ex hoc quod alius est modus essendi signum corporis Christi, & alius modus essendi vere & realiter virtute verborum domini corporis Christi. Conceditur tamen quod isti duo modi inseparabiliter comitantur. Hoc tamen signum infinitum est prestancius quam signa corporis Christi in lege veteri, vel ymagine in lege nova, cum sit simul veritas & figura. Intellego autem dicta mea in ista materia, secundum logicam scripture, nec non secundum logicam sanctorum doctorum & decreti Romane Ecclesie. Quos suppono prudenter fuisse locutos. Non enim valet scandalizare totam Romanam Ecclesiam quum dicit panem & vinum esse post consecrationem, corpus & sanguinem Jesu Christi, & non obstante errore glossomium ista fides mansit continue in Ecclesia etiam apud laicos. Cum ergo fidelis non obtaret comedere corporaliter sed spiritualiter corpus Christi, patet quod omnis sciens aptavit illum modum spiritualem essendi corporis sui cum hostia que debet comedi a fidele: Alium autem modum essendi cum foret superfluous abstrahabat. Unde infideles murrant cum illis qui abierunt retrorsum dicentes,

Durus

Intus est hic sermo, cum corpus sit corporaliter comedendum, vel cum illis observatoribus legalium legis veteris qui non putant esse prestanciores in signo Eucaristie quam fuit in signis legis veteris, vel quam est in signis humanitus institutis. & hii fingunt quod accidens potest fieri corpus Christi, & quod melius & planius dixisset Christus hoc accidens sine subiecto significat corpus meum. Itraque autem istarum sectarum ex ignorantia gravum in signis est infideli deterior. Teneamus ergo quod virtute verborum Christi Panis iste fit & est miraculose corpus Christi ultra possibilitatem signi id hoc humanitus instituti. Veruntamen ista unio vel unio sive acceptio non attingit ad unitatem dempticam numeralem vel unionem ypostaticam, sed creditur quod sic immediate post illam, & sic accidentia corporalia corporis Christi ut quantitates corporales corporis Christi videntur non multiplicati comitantur ad corpus Christi in hostia, & per idem nec alia accidentia respectiva que fundantur in istis quod omnia ista accidentia perexigunt esse corporale subiecti sui ubicunque fuerint. Ut si hic sic septipedalitas color vel substantia corporalis corporis Christi tunc hic est quod corpus Christi sit septipedale coloratum & corporaliter glorificatum, & per consequens Christus habet hic existentiam corporalem, quod cum sit falsum negandum sit talia accidentia secundum conditiones materiales multiplicari comitantur ad corpus Christi in hostiam consecratam. Partes autem quantitative corporis Christi habent esse spirituale in hostia, immo habent esse sacramentale ibidem, cum sunt quodammodo quelibet pars quantitativa istius hostie, & multo magis multiplicatur anima Christi per hostiam secundum quoddam esse spirituale quam est illud esse quod habet in corpore Christi in celo. Et causa hujus multiplicationis anime Christi est quod ipsa est principaliter ipso corpore persona verbi. Qualitates autem immateriales quæ subiectantur in anima Christi multiplicantur cum ipsa per hostiam, ut

ut scientia, iusticia & alie virtutes animæ Christi que non requirunt pre-existentiam corporalem Christi ubicunque fuerint. Ipse enim fuerunt cum ipso, quia cum ejus anima in inferno. Sicut ergo per totam hostiam est Christus virtuosus; sic est per illam virtus Christi. Unde Autor *de divinis officiis* quod propter esse spirituale corporis Christi in hostia, est ibi concomitancia Angelorum, quia tamen sophisticari potest ista oblatio ex defectu potestatis fidei, & verborum presbyteri ideo

* *Sic MS.* * me^{ti} religiosi adorant conditionaliter hanc hostiam & in corpore Christi quod est substantialiter & ineffabiliter quietati. Sed ydiote remurmurant querentes quomodo corpus est ille panis sanctus

† *Sic MS.* cum non † sint idem secundum substantiam vel naturam? Sed ipsos oportet addiscere fidem de incarnatione, quomodo due substantie vel nature valde differentes sunt idem suppositum & tamen non sunt eodem, quia utraque earum est Christus & tunc possunt a posse non ascendere ad cognoscendum istam miraculosam unionem servata utraque natura non ydemptifica verbo Dei. Sed oportet eos cognoscere gradus in signis, & deprecere infundabilem blasphemiam de fictis miraculis ascendendis, & credere virtutem verborum Christi, & tunc pos-

* *Sic MS. for. bene.* sunt cognoscere quomodo ille panis est * bn. miraculose, vere, realiter, spiritualiter, virtualiter, & sacramentaliter corpus Christi. Sed grossi non contentantur de istis modis, sed exigunt quod panis ille vel saltem per ipsum sit substantialiter & corporaliter corpus Christi. Sic enim volunt zelus blasphemorum Christum comedere sed non possunt. Adducitur autem super hoc testimonium *Hugonis de Sancto Victore* libro 2^o *de Sacramentis* parte 8. cap. 7. Quemadmodum species illic cernitur res vel substantia ibi esse non creditur: Sic res ibi veraciter & substantialiter presens creditur cujus species non cernitur. Exemplum ad illum Doctorem patet, quia ille subtiliter inculcat catholicam sententiam supradictam, vult enim quod species senci-

biliter

biliter cernitur ibi, & quod ista species sit essentialiter panis & vinum quod etiam cernitur licet per accidens, ideo sepe vocat ipsum panem & vinum, que sunt alimenta solita. & principalis substantia alimenti ut patet in dicto cap. & cap. sequenti. Ibidem autem dicit panem dicit habere rem vel substantiam. que creditur non ibi cernitur, cum sit corpus Christi. Sed pro isto adverbio substantialiter notandum quodcumque sumitur simpliciter pro modo substantie sic quod idem sit corpus Christi esse ibi substantialiter, & esse ibi modo substantie. Et sic loquitur *Hugo*. Quandoque superaddit reduplicative rationem corporis in quantum talis substantia. Et sic proprie intelligo ego adverbia. Unde eodem cap. dicitur quod corporaliter secundum corporis & sanguinis Christi virtutem Christum sumimus in altari. Quod oportet sic intelligi quod spiritualiter sumimus carnem Christi. Et iste est verus modus corporis licet non sit modus consequens corpus in quantum corpus. Quia *Joannis* 6. dicit Christus, *Caro non prodest quicquam*. Cum nec sententia carnalis, nec manducatio corporalis corporis Domini quicquam prodest. Nam insensibiliter sumitur quantum ad formam corporis sui, ut dicit doctor cap. 9. ejusdem partis, sed visibiliter quoad substantiam sacramenti. Unde talis equivocatio facta est in adverbiiis ad excellenciam Eucharistie super figuras legis veteris declarandam. Nostra autem locutio est propria, quia aliter oportet concedere quod esse substantialiter sit esse accidentaliter; esse corporaliter, sit esse spiritualiter; esse carnaliter sit esse virtualiter; & esse dimensive sit esse multiplicative; & periret modo non distinctio. Sicut ergo conceditur quod corpus Christi cernitur vel tenetur in symbolis, vel in hostia & sentitur, quod tamen non sit * *mo^s* quia * *Sic MS.* non secundum naturam corporis Christi vel in quantum ipsum corpus. Sic conceditur quod corpus Christi est in hostia modo accidentali substantie quia modo spirituali & sacramentali presupponente
tres

tres alios modos realiores ipsius corporis existere
causative : Sic autem non fuit in figuris legis veteris,
vel in figuris legis nostre humanitus institutis.
Et sic possunt distingui modus prior quo est in celo,
& modus posterior quo est in sacramento. Sic autem
in tribus discrepamus a sectis signorum. Primo in hoc
quod ponimus venerabile sacramentum altaris esse naturaliter
panem & vinum, sed sacramentaliter corpus Christi & sanguinem ;
sed secta contraria fingit ipsum esse vinum ignotum :
Accidens sine substantia subiecta. Et ex ista radice erroris
pullulant nimis multe varietates erroris. Nam secta nostra
adorat sacramentum, non ut panis aut vini substantiam :
Sed ut corpus Christi & sanguinem. Sed secta cultorum
accidencium, ut credo, adorat hoc sacramentum non ut est
accidens sine subiecto, sed ut est signum sacramentale corporis
Christi & sanguinis. Signa autem cultus sui ostendunt
quod adorant crucem & alias ymagines Ecclesie que habent
minorem rationem adoracionis quam hoc venerabile sacramentum.
Nam in quacunque substantia creata est deitas realius &
substantialius quam corpus Christi est in hostia consecrata ?
Ideo nisi ipsa fuerit virtute verborum Christi corpus
sum. non est ratio tante excellencie adorandum.
Tercio secta nostra per equivocacionis detectionem,
& aliarum fallaciarum tollit argucias adversancium,
ut aliqua locuntur sancti de sacramento ut panis,
& aliqua dicunt de isto non ut ydemp-tice, sed sacramentaliter
corpus Christi. Sed secta adversariorum † inculpat
difficultates inutiles, & fingit consequenter miracula
de operationibus accidentis. Sunt autem ex nostra
sententia diffinitio summi iudicis Domini nostri Iesu Christi
qui in cena noctis sue tradicionis accepit panem in manibus
suis, benedixit & fregit & manducare ex eo generaliter
precepit, *Hoc, inquit, est corpus meum.* Cum autem
daretur panis quem tociens replicavit pro nomine dandi
& totum residuum * ppo. figt, illi qui mentiri non
porest ipsum esse corpus suum : manifestum

* sic MS.

† f. inculcat.

* proprio
signavit.

manifestum est ex auctoritate & dictis Christi, quod
 is ille fuit sacramentaliter corpus suum. Addu-
 tur autem septem testes ad testificandum Eccle-
 siasticis hujus sententiam. Primus est beatus
 Cyprianus Apostolis contemporaneus qui ab illis &
 in illis * acce a Domino sensum suum, & recitat * Sic MS.
 in *Lincolniensis* super Ecclesiastica ierarchia cap.
Sacramentum, inquit, *vel Eucharistia est corpus*
Christi. Secundus testis Beatus Cyprianus in epistola
 de corpore Christi. *Calicem*, inquit, *accipiens*
die passionis benedixit dedit discipulis suis dicens,
ipite & bibite ex hoc omnes, hic est sanguis Tes-
amenti qui pro multis effundetur in remissionem
peccatorum; Amen dico vobis non bibam amodo
ista creatura vitis usque in diem quo vobiscum
eram novum in regno patris mei. Quam parte, in-
ter sanctus, invenimus calicem mixtum fuisse, quem
Christus, & vinum quem sanguinem suum dixit. Ter-
 tius testis est Beatus Ambrosius in lib. suo de sacra-
 mentis & ponitur de consecratione dis. 2. cap. Panis
 in Altari. *Quod erat panis, inquit, ante conse-*
crationem jam corpus Christi post consecrationem.
 Quartus testis est Beatus Augustinus in quodam ser-
 mone exponens illud Luce 24. *cognoverunt eum in*
frangendo panem: Non omnis panis, inquit, sed accipi-
benedictionem Christi fit corpus Christi. Et po-
 nitur in Canone ubi supra. Quintus testis est Be-
 nediectus Jeromius in epistola ad Elvidiam, Nos, in-
 quit, *audiamus panem quem fregit dominus, dedit-*
discipulis suis esse corpus Domini salvatoris, ipso
tempore ad eos, accipite & comedite, hoc est corpus
meum. Sextus testis est Decretum Romane Ec-
 clesie, que sub Nicolao 2^o & 114 Epist. * deestavit * Sic MS.
 lenter secundum rectam logicam que debet capi
 ta Ecclesia quod panis & vinum que in altari
 antur sunt post consecrationem non solum sa-
 cramentum, sed verum corpus & sanguis Domini
 nostri Iesu Christi ut patet in can. ubi supra. Sep-
 timus testis est usus Ecclesie que in canone misse
 est ut hec oblatio fiat nobis Corpus & Sanguis do-
 mini

mini nostri Ihesu Christi. Illam autem Oblacionem vocat Ecclesia terrenam substantiam sicut patet in secreto medie misse Natalis Domini. Ista autem septem Testimonia sic inficiunt glossatores qui dicunt tacite omnia talia dicta sanctorum debere intelligi per suum contrarium, & sic negari finaliter cum scriptura. Penset itaque fidelis si sanum fuerit hereticare vel in hoc scandalizare hos testes & multos similes. Penset 2º quid tenderet ad honorem corporis Christi vel devocionem populi quod ipsum corpus dignissimum sit unum accidens sine subiecto, quod *Augustinus* dicit esse non posse, vel si est, est unum vel aliud abjectissimum in natura. Tunc inquam foret * Augs * meus ut constat

** *Sic MS.*

hereticus qui in epistola 14 ad *Bonifacium* de fide Ecclesie ita scribit. Si, inquit, *Sacramenta* quorundam similitudinem rerum earum quarum sacramenta sunt non haberent, omnino sacramenta non essent. Ex hac etiam similitudine plerumque jam ipsarum rerum nomina accipiunt. Sicut ergo secundum quendam modum sacramentum corporis Christi corpus Christi est, & sacramentum sanguinis Christi, sanguis Christi est, ita sacramentum fidei fides est. Ubi plantum

* *Sic MS.*

est quod loquitur de Sacramento * scilicet quod fingitur accidens sine subiecto. Sed que rogo similitudo ejus ad corpus Christi? Revera fructus illius demencie foret blasphemare in Deum, scandalizare Sanctos, & illudere Ecclesie per mendacia accidentis. Ad tantum quidem Testimonium Sanctorum per glossatores subvertitur, quod committo sensui equivoco quodcumque dictum etiam scripture non facit fidem. Postremo scribit *Hyllarius* ut recitatur inde *consecra* di. 2. Corpus Christi quod sumitur de altari figura est dum panis & vinum extra videtur: Videas autem cum corpus & sanguis Christi in veritate interius creditur. Ecce quam plane panis & vinum sunt hoc sacramentum, ut dicit decretum *Ego Berengarius*. Unde ad delegendum equivocacionem illius materie scribitur ibidem secundum verba *Jeronimi*, *De hac quidem hostia que*

Christi commemoracione mirabiliter fit, edere licet. planum est quod loquitur de esu corporali & igitur inter has duas hostias secundum sui substantias vel naturas. Licet panis iste sit secundum rem alia quam sacramentum ipsum corpus, ut sanctus dicit in Epistola ad *Elbideam*, ut recipi superius. Et patet quam spissi cultores sunt in materia ista heretici. Nequa imponunt heresim fidelibus qui eluciscunt fidem. Et accusacio de heresi obligat eam talionis, verum quia falsificant & sic ne Dominum *Jesum Christum*. Nam nihil debet secundum fidem Evangelii Christo credere, si ingeruit panem quem cepit in manibus ac fregisse corpus suum: Sicut dicit *Augustinus* super *Psalmum*. Si ego quicquam dixero, nolite ex hoc credere; † Sic MS. Christus dicit, ve qui non credit. Hec debet for. credere aliquem secundum Evangelium si non 1. Ideo ve generacioni adultere que plus credit testimonio *Innocentii* vel *Raymundi* quam sensui gelii capto a Testibus supradictis. Idem enim scandalizare illos in isto & imponere eis heresim perverfione sensus scripture, precipue & ite de ore perverso Apostate accumulantis super etiam Romanam mendacia quibus fingit quod ista posterior priori contraria correxit fidem in sacramentum istud sit accidens sine subiecto, in verus panis & vinum, ut dicit Evangelium decreto. Nam teste *Augustino* tale accidens subiecto non potest sacerdos conficere. Et tantum magnificant sacerdotes *Baal*, mendacius indubie juxta scolam patris sui, consecracionis hujus accidentis quod reputant missas alias inas audiri, vel dissensientes suis mendaciis inles alicubi graduari; sed credo quod finaliter as vincet eos.



Nº. XVII.

*Potestas Regia concessa Archiepiscopo & aliis
Episcopis ad arestandum quoscunque predicantes
heresin, seu sustinentes conclusiones damnatas.
scili. Archiep. Courtney 1382.*

Spelman.
Vol. II. p.
628.

RICHARDUS Dei gratia Rex *Anglia & Francia & Dominus Hibernia*, omnibus ad quos presentes literæ pervenerint SALUTEM; significante nobis venerabili patre WILLIELMO Archiepiscopo *Cantuariensi*, totius *Anglie* primate, per petitionem suam nobis exhibitam, pleno concepimus intellectu, quod quam plures conclusiones sanæ doctrinæ obviantes & in fidei catholice Ecclesiæ sanctæ ac suæ provinciæ subversionem notorie redundantes in locis diversis infra provinciam prædictam fuerunt palam & publice licet damnablem prædicatæ; quarum quidem conclusionum quædam ut Hæreses, cæteræ vero ut Errores per Ecclesiam damnatæ, habitæ inde prius bonæ & maturâ deliberatione de communi consilio ipsius Archiepiscopi, suffraganeorum suorum, quam plurimum in Theologiâ Doctorum, aliorumque Clericorum in sacris scripturis peritorum, fuerunt sententialiter & salubriter declaratæ. Super quo, supplicato nobis per ipsum Archiepiscopum, ut pro coercione debitaque castigatione illorum, qui conclusiones prædictas extunc prædicare seu manutene-
re vellent animo obstinato, dignaremur opponere brachium Regiæ potestatis: Nos, zelo fidei Catholicæ cujus sumus & esse volumus defensores, in omnibus ut tenemur commoti, nolentesque sustinere huiusmodi Hæreses aut Errores infra terminos nostræ potestatis aliqualem pullulari, præfato Archiepiscopo

chiepiscopo ejusque suffraganeis, ad omnes & singulos, qui dictas conclusiones sic damnatas prædicare, seu manutenere vellent, clam vel palam ubique inveniri possent arrestandos, & prisonis suis propriis, seu aliorum pro eorum beneplacito committendos, in eisdem detinendos, quousque ab errorum & hæresium pravitatibus resipiscant; vel de hujusmodi arrestatis per nos vel consilium nostrum aliter foret provisum, auctoritatem & licentiam tenore præsentium concedimus & committimus speciales. Mandantes insuper & injungentes universis & singulis ligeis Ministris, & subditis nostris cujuscunque status seu conditionis fuerint, in fide & ligiancia quibus nobis tenentur, ne ipsi mantentoribus sive prædicatoribus dictarum conclusionum sic condemnatarum, aut eorum fautoribus faveant, consulant, aut auxilientur ullo modo, sub forisfacturâ omnium quæ nobis forisfacere poterint in eventum: sed potius præfato Archiepiscopo, ejusque suffraganeis, ac Ministris suis in executione præsentium pareant, obediant humiliter, & intendant: Sic quod debita & aperta publicatio adversus conclusiones prædictas, & earum mantentores, absque perturbatione fieri valeat, prout pro defensione & conservatione fidei catholicæ fuerit salubrius faciendum. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud *Westm'* 12 die *Julii* Anno Regni nostri sexto.



Nº. XVIII.

Dr. *Wicliffe's* Letter of Excuse to Pope ^{Pibl. Bodl.} *Urban VI.* ^{MS.}

I have soþfully to telle alle trewe Men the Bi-
leve that I hold, and * algaþis to the * always
Pope. For I suppose, that if any faith
* rightful and geven of God, the Pope will
U 3 gladly

gladly conferbe it: And if my faith be Erroꝝ, the Pope will wisely amend it. I suppose over this, that the Gospel of CHRIST be Part of the Corps of GOD'S Lawe. For I beleve that JESU CHRIST that gaf in his own Person this Gospel is very GOD and very Man, and be this it passes all other Lawes. I suppose over this, that the Pope be most obliged to the keeping of the Gospel among all Men that liven here. For the Pope is highest Uicar that CHRIST has here in Erth. For † Hozenels of CHRIST'S Uicars is not measured by worldly Hozenels, but by this, that this Uicar * lues moze CHRIST by vertuous Living: For thus teches the Gospel. That this is the Sentence of CHRIST and of his Gospel I take as Beleve; that CHRIST for Time that he walked here was most poze Mon of alle both in Spirit and in † Haveing; for CHRIST says that he had noht for to rest his Hede on. And over this I take as Beleve, that no Mon schulde sue the Pope, ne no Saine that now is in Erbene, but in * as much as he sued CHRIST: For James and John errib, and Peter and Powl sinned. Of this I take as holesome Counseile, that the Pope leste his worldly Lordship to worldly Lords, as CHRIST gaf him, and moze speedily all his Clerks to do so: For thus did CHRIST, and taught thus his Discipulis, till the fende had blynded this Woꝝld. And if I erre in this Sentence I will mekely be amendid, bif by the Death, bif it be skillful, for that I hope were gode to me. And if I might †† crabeile in my own Person, I wolde with GOD'S Will go to the Pope. For [CHRIST] has nedid me to the contrary and taught me moze obeide to GOD than to Mon. And I suppose of

†† This seems to intimate that Dr. *Wicliffe* was cited by the Pope to appear before him after his retiring to *Luttery worth*, and that he pleaded his being a Paralytick as his Excuse

e Pope that he will not be Antichrist, and re-
 ste CHRIST in this Wicking to the contrary
 CHRIST's Wille. For if he summons a-
 ns Resoun by him or any of his, and pursue
 s unskillful Summoning, he is an open Anti-
 ist. And merciful entent excusid not Petir
 it ne CHRIST * clepid him Sathanas : So * called
 nd entent and wicked Confeill excuses not the
 e here, bot if he aske of trewe Prestis that
 y trebeille moze than they may, 'tis not excused
 Resoun of GOD that ne he is Antichrist.
 our Bilebe techis us that our bleid GOD
 pps us not to be temptyd moze than we may ;
 y schuld a Mon aske such Service ? And there-
 e pray we to GOD for our Pope Urban the
 x that his old holy Entent be not quenched * Sath.
 his Enemys. And CHRIST that may not
 leis that the Enemys of a Mon be especially
 homelpe * meinth, and this is † Sorth of Men
 fendis. * Family
 † Truth

N^o. * XIX.

. Wicliffe's Confession concerning the *Knayghtm*
 Eucharist. *de event. col.*

Knowleche that the Sacrament of the Au-
 tar is very GODDUS Boddy in fourme
 of Biede : But it is in another Manner
 GODDUS Boddy then it is in Hevene. For in
 vene it is sene fote, in fourme and figure of
 the and Blode : But in the Sacrament,
 GODDUS Boddy is he Myracle of GOD
 fourme of Biede : And is he nouthur of
 ne fote, ne in Mannes figure, but as a
 n leebes for to thenk the Kinde of an ymage
 ither it be of Oke or of Ashe, and settyng
 Thought in him in whom is the ymage :

So myche moze schuld a Man leue to thenk on the Kynde of Biede, but thenk upon CHRIST; for his Body is the same Biede that is the Sacramente of the Autere, and with alle Cleneſs, alle Deuotion, and alle Charite that GOD wolde gif him Wozſchippe he CRIST, and then he receiues GOD ghostly moze * needfully than the Paſt that ſynge the Maſſe in leſs Charite. For the bodely etyng ne profites nouth to Soule, but in † as much as the Soule is fedde with Charite. This Sentence is probyde he CRIST that may nought lye. For, as the Goſpel ſays, CHRIST that Night that he was betrayed of Judas Scarioth he toke Biede in hiſe hondes, and bleſſed it, brak it, and gaf it to hiſe Diſciple to ete. For he ſays and may not lye, this is my Body.



N°. XIX. **

Cotton Bibl. *Narratio de morte subitanea Joannis Wycliffe*
 Oxon. A. 14. *scripta propria manu Thomæ Gascoigne qui*
olim Doctor erat sacra Theologia in acade-
mia Oxoniensi.

Jesu * Maria.
 *

M Agister Joannes Wycliff Anglicus per dominum Thomam Arundell Episcopum Cantuariensem fuit post mortem suam excommunicatus, & postea per Doctorem in sacra Theologia Oxonie, sci: Magistrum Ricardum Flemmyng Eboracensis Dioceseos & nunc Episcopum Lincolnensem fuit exhumatus, & ossa ejus combusta, & cineres ejus in aqua juxta Lystyrwote projecte fuerunt ex mandato Pape

ipe Martini V. Et iste *Wycleff* fuit paralyticus
 r duos annos ante mortem suam, & Anno Do-
 mini 1384 obiit in die sabbati in die Sancti Sylves-
 ti in vigilia *Circumcisionis* Domini, & in eodem
 anno sc. in die sanctorum *Innocentium* audiens mis-
 sam in Ecclesia sua de *Lyttirwort* circa elevationem
 utramenti Altaris decidit percussus magna paralysi
 specialiter in lingua, ita quod nec tunc, nec pos-
 a loqui potuit usque ad mortem suam. In intro-
 itum autem sui in Ecclesiam suam loquebatur, sed sic
 percussus paralyti in eadem die loqui non potuit,
 & unquam postea loquebatur. Hæc dixit mihi
 hominus *Joannes Horn* sacerdos octogenarius qui
 it sacerdos parochialis cum *Wichff* per duos annos
 que ad diem mortis *Wichff*, & mihi juravit sic
 icendo ; sicut respondebo coram Deo, novi ista
 esse vera, & quia vidi testimonium perhibui.

*Hoc ille dixit mihi doctori
 Galco-igno Anno Do-
 mini 1441.*



Nº. XIX.

Why poor Priests have no Benefice.

Some causes menen some poore Priestes to MS. C.C.C.,
 receiue not Benefices. The First for ^{in Cambridge} Dread of Symony: the Second for Dread
 of mispending poore Mens Goodes; the Third for
 Dread of letting of better Occupation that is
 more light or easy, more certaine and more possi-
 ble on every Side. For if Men should come to
 Benefices by Gift of Prelates there is Dread of
 Symony. For commonly they taken the first
 fruits or other Pensions, or holden Curates in
 Office in their Courts or Chapels or other baine
 Offices

Offices for fro Priests Life taught and ensamp-
 led of CHRIST and his Apostles. So that com-
 monly such Benefices comen not freely as CHRIST
 commandeth but rather for worldly Winning or
 Flattering or Praising and Thank of mighty Men
 and Lords, and not for Ableness of Kunning of
 GOD'S Law, and true Preching of the Gospel
 and Ensample of holy Life, and therefore com-
 monly these Prelates and Receivers ben fouled
 with Symony that is cursed Heresie as GOD'S
 Law and Man's Law techen openly, and many
 Saints and greates Marveile it is so now that Sir
 St. Gregory seith in plain Law of the Church
 and other Books that such Men as desiren Bene-
 fices, shulden not have them, but Men that seen
 them for Dread of Unableness of themselves and
 great Charge as did Moyse, Jerom, Austen, Gre-
 gory and holy Saints. And now who can faste
 renne to Rome, and bear Gold out of the Lond,
 and pay it for dead Lead, and a little Writing,
 and strive and plead and curse for Tithes and other
 temporal Profits that ben cleped with Antichrist's
 Clerks Rights of Holy Church shall have great
 Benefices of Curse of many Thousand Soules that
 he be unable of kunning of Holy Writte, not
 in Will to teche and preche to his Soules but of
 cursed Life, and wicked Ensample of Pride, of
 Covetise, Glotony, Leachery and other great
 Sins. But if there be any simple Man that des-
 reth to live well, and teche truly GOD'S Law,
 and despise Pride and other Sins, both of Pre-
 lates and other Men, he shall ben holden an Hy-
 pocrite, a New Teacher, an Heretick, and not
 suffered to come to any Benefice. But if in any
 little poor Place to live a poor Life, he shall be so
 pursued and standyed that he shall be put out by
 Wiles, Cautels, Frauds and worldly Violence,
 and empysioned, disgraced or spent if Antichrist's
 Clerks may for any Gold and cursed Felings.
 And if Lords shullen present Clerks to Benef-
 ces,

1, they wolen have commonly Gold in great
 nantity, and holden these Curates in their
 worldly Office, and suffer the Wolves of
 it to stranglen Menns Soules, so that they
 be much Gold, and their Office don for
 nought, and their Chapels holden up for Vain-
 ness of Hypocrisy, and yet they wolen not
 have a Clerk able of Running of GOD's
 Law, and good Life and holy Ensamble to
 the People, but a Kitchen Clerk, or a Penny
 Clerk, or wise in building of Castles, or world-
 Doing, tho he kunne not reade well his Lau-
 and knoweth not the Commandiments of
 GOD, ne Sacraments of holy Church. And
 some Lords to colouren their Symony wole
 take for themselves, but kenerchiefs for the
 Pope, or a Palfrey or a Tun of Wine. And
 when some Lords wolden present a good Man
 able for Love of GOD and Christen
 soules, then some Ladies ben Meane to have
 Dancour, a Tripper on Capits, or Hunter or
 Archer, or a wild Player of Summers Ga-
 mes, for flattering and Gifts going be-
 fore, and if it be for dancing in Bed so much
 as wole. And thus it semeth that both Pre-
 lates and Lords commonly maken a cursed
 mischief, and a quick fend to be Master of
 CHRIST'S People, for to leaden to hell to Sa-
 anas their Master; and suffer not CHRIST'S
 Preles to teche CHRIST'S Gospel to his
 children for to save their Soules. And so they
 abellen to exile CHRIST and his Law out
 his heritage, that is Christen Soules that he
 might not with rotten Gold ne Silver, but
 with his precious heart Blood that he shed on
 the Cross by most byrenning Charity. But in
 the presenting of evil Curates, and holding
 Curates in worldly Office letting them for-
 gette ghostly Cure, ben three Degrees of Crati-
 ty agens GOD and his People. The first
 is

is in Prelates and Lords that thus holden Curates in their worldly Office; for they have their high States in the Church and Lordships, for to purvey true Curates to the People, and to merittene them in God's Law, and punish them if they fallen in their gospell Cure, and by this they holden their Lordships of God. Then if they maken evil Curates, and holden them in their worldly Office, and letten them to lead God's People the rightfull Way to Heaven, but helpen them and constrainen them to lead the People to Hellward, by withdraving of God's Word, and by evil Ensample geving, they ben weiward Traytors to God and his People, and Vicars and Procurators of Sathanas. Yet mere Traiterie is in false Curates that geven Wrede of Hire, to comen into such worldly Offices, for to spare their Wuch and leie it in Treasure, and to gett Lordship and Maintenance against Ordinances, that they daren not clepen them to Residence, and save their Soules, but couchen in Lords Courts and Lusts and Ease of their flesh for to gett mo fatte Benefices. and purposed not speedily to do their gospell Office. Woe is to the Lords that ben lead with such cursed Hereticks. Antichrists, Traytors of God and his People, namelp Traytors to Lords themselves; where Lords mighten not find in all their Lordship true worldly Men to rule their Household and worldly Offices, but if they taken therto Curates that ben openly false Traitors to God and his People: Where Lords ben so blinded that they perceiven not that such Traitors that openly ben false to God, that they wolen much more ben false to them. But the most Traiterie is in false Confessours that shulden by their Office warne Prelates and Lords of this great Peril, and Clerks also that they holden none such

Curates

s in their worldly Offices, for they don
 s lest they lesen Lordship and friend-
 id Gifts, and Welfare of their sinking
 and so they sellen Chriſten Soules to Sa-
 for to haue Likings of their sinking
 and maken Bishops and Lords and Cu-
 to liue in Sin, and Traiterie agens
 and his People, and so agens the hire
 lords geuen their Confessours they de-
 them in their Soules health, and meyn-
 hem in cursed Traiterie of God and his
 ; and thus almost all the World goeth
 for this cursed Symony, and false
 lours. For commonly Bishops, Lords
 rates ben enbenymmed with this heresie
 mony and neuer don verp Repentance
 satisfaction therefoze. For when they
 fat Benefice geten by Symony they for-
 t not as they ben bounden by their owin
 but wittingly usen forth that Symony,
 ben in Riot, Cobetisse, Pryde and don
 re Office neither in good Ensample ne in
 eching. And thus Antichrist's Clerks
 les of CHRIST and his People by Wo-
 d Flattering and fleshy Love, gedzing
 m leading of the People, and forbare
 priests to teche them God's Law, and
 ze the Blind leader the Blind, and both
 runnen into Sin, and full many to
 ind it is huge Wonder that God of his
 eousnes destroyeth not the Houses of Bie-
 and Lords and Curates as Sodom and
 r for this heresie, Excoztions and other
 onesses that they haunten. And for
 of this Sin and many mo, some pooz
 hes receive no Benefices in this World.
 . 2. Yet tho' pooz Priests mighten freely
 Presentation of Lords to haue Benefices
 Cure of Soules they dyeden of mispend-
 pooz Mens Goodes. And this is more
 Dread

* concerning **Dead** than the first * anemptis their olun
 Persons. For Priests owen to holde them payde
 with Food and hiling, and as St. Paul tech-
 eth; and if they have more it is pooz Mens
 Good as their own Law, and Jerom and God's
 Law seyn, and they ben Keepers thereof and
 Procuratours of pooz Men. But for Institution
 and Induction he shall give much of this
 Good that is pooz Mens to Bishops Officers
 Archdeacons and Officials that ben too rich,
 and not freely comen thereof. And when Bi-
 shops and their Officers comen and seynen to
 visit tho' they nourishen men in open Sin for
 annuall Rent, and don not their Office but sel-
 len Soules to Sathanas for Mony, wretched
 Curates ben neded to feasten them richly, and
 geve Procuracy and * Synage, yea against
 God's Law and Man's and Reason, and
 agensit their Conscience, and also they shullen
 not be suffered to teche trulp God's Law to
 their own Sujets, and warn them of false
 Prophets who deceiven them both in Belief and
 Teking and good Life, and earthly Goods,
 as CHRIST both in the Gospel, and command-
 eth Curates to do the same upon Pain of their
 Damnation. (For then they musten crye to
 the People the great Sins of Priates, and
 other new seyned Religions, as God bid-
 deth) but they demen that such † sad Stepp-
 ings of Sin is Envy, standing of Prelates, and
 destroying of Holy Church. And they shullen
 not be suffered to do sharp Execution of God's
 Law agensit their Sujets ben they never so
 openly cursed of God and slander's of Chris-
 tian Religion, if the high Clethes of Anti-
 christ have Gifts and Pensions by Year to suf-
 fer cursed Men in open * Adultery and other
 Sins. For when they ben falsly amended by
 Officials and Deans no man be hardy to wa-
 ken them out of their Luss of Sin, for that
 shulde

* Synodals

† serious

* Adultery

be destroy Jurisdiction, and winning of
 rates, and their cursed Excoption is cleped
 hypocrites the great Kings of Antichrists.
 Whereby they maken large kitchens, holden
 hoxle and boundys, and halows and
 mynests gaily arraied, and sufferen pooz
 to starve for schief, and yet suffer
 countreymen them to go the broad way to
 Also many times their Parrens, and
 betterers of Country and idle * Shavers
 willen look to be feasted of such Curates,
 else maken them lese that little thing
 they and pooz Men shullen live by. So
 they shullen not spend the * Dynies and * Tithes
 rings after good Conscience and God's
 but wast them on such mighty and rich
 and idle, and else for Crabeille, Cost and
 and despising that they shullen suffer,
 on the other side for Dread of Conscience
 is better to forlake all than to hold it
 Also eche good Day commonly these
 Curates shullen have Letters fro their
 Inaries to summon, and to curse pooz Men
 bought, but for Covetise of Antichrist's
 his, and but if they not summonen and
 in them tho' they know no cause why
 nptis God's Law, they shullen ben hur-
 and summoned fro Day to Day, fro far
 e to farther, or cursed or lese their Bene-
 or Profits thereof. For else as Prelates
 in they by their Rebelry shulden soon de-
 Prelates Jurisdiction, Power, and Win-
 Also, when pooz Priests first help of
 and devout in their Prayers ben benefi-
 but if they ben not worldly and busy a-
 the World to make great feasts to rich
 ons and Vicars and rich Men, and costly
 gaily arraied and their State areth, by
 doom of the World they shullen be hated
 † hagned on as Houndys, and ech Man reb-
 to

† hated

* impaire to * peire them in Name, and worldly Goods, and so many curled Deceits hath Antichrist brought up by his worldly Clerks to make Curates to mispende poo? Mens Goods, and not trulpy do their Office, o? else to forsaken all, and let Antichrists Clerks as Lords of this World, pea moze cruellpy than other Tyrants rob the poo? People by seyned Censures, and teche the fendes † Loze both by open Preching and Ensample of their curled Life. Also, if such Curates ben stirred to gone learn God's Law, and teche their Parishens the Gospel, commonly they shullen get no leaue of Bishops but for Gold; and when they shullen most Profit in their Learning, then shullen they be clepid home at the Prelates Will. And if they shullen have any high Sacraments, o? Points of the high Prelates, commonly they shulle buy them with poo? Mens Goods, with Hook o? with Crook, and so there is full great Peril of evil spending of these Goods, both agensst high Prelates, anemptis rich Men of Countrey, as Patrons, Parsons and other Getters of Countrey, and their own Kyn, for Fame of the World, and for Shame, and evil * Deming of Men. And certes it is great Wonder that God suffreth so long this Sin unpunished openly; namelp of Prelates Courts that ben Dens of Thieves, and Larders of Hell: And so of their Officers that ben soril in Malice and Covetise, and of Lords and mightpy Men that shulden destrop this Wrong and other, and meynenen Truth and God's Servants, and now meynenen Antichrist's fallness and his Clerks for Part of the Winning. And how simple Priests † durren take such Benefices? But if they were mightpy of Cunning and good Life, and hearty to agenstond these Wrongs, and mo that we may now touch for the Multitude of them and soril colouring by Hypocrisse.

—But

-But certes GOD suffreth such hypocrites
 Tytants to have Name of Prelates for
 at Bins of the People and Unworthyness
 of, that eche Part lead other to Hell by
 counsels of the fend. And this is a Thou-
 sand fold moze Vengeance than if GOD de-
 y bodily both Parts, and all their Goods,
 Earth therewith, as he did by Sodom and
 mor. For the longer that they liven thus
 in the greater Pains shullen they have in
 Hell, * but if they amenden them. And this
 sad and many mo, maken some poo? Priests
 receiven none Benefices.

* unless

Ap. 3. But yet tho' poo? Priests mighten
 be freely Presentation of Lords and ben hol-
 by meputening of Kings, and help of good
 monys fro Exortions of Prelates and o-
 ther mispending of these Goods that is full
 in this reigning of Antichrist's Clerks:
 they breeden soze that by singular Cure or
 need of sinful Men they shulden be letted fro
 their Occupation, and fro moze Profit of ho-
 Church. And this is the most Dread of all
 auentis their Persons; for they have Cure
 Charge at the full of GOD to help their
 nether to Heavenward, both by Teaching,
 byping, and Ensample geving. And it seem-
 that they shullen most easily fullfill this by
 great Cure of Charity as did CHRIST and
 Apostles, tho' they binden them not to one
 particular Place as a tay Dog. And by this they
 shal sherpely save themselves, and helpe their
 nether: for now they ben free to flee fro one
 place to another, when they ben pursued of Anti-
 christ's Clerks, as biddeth CHRIST in the Gos-
 . Also now they may best without chal-
 ging of Men go and dwell among the Peo-
 ple where they shullen most profit, and in co-
 venient time come and go after stirring of the
 Holy Ghost, and not be bounden by unfull

Mens Jurisdiction fro the better doing. Also
 now thep sven CHRIST and his Apostles near,
 in thus taking Alms wilfully and freely of
 the People that thep techen, than in taking
 Dynes and Offerings by Customs that unfull
 Men ordeynen, and usen now in the Time of
 Grace. Also this is moze medefull in both
 Sides as thep understonden by CHRIST's
 Life, and his Apostles: For thus the People
 geberth them Alms moze wilfully and devoutly,
 and thep taken it moze mekely, and ben moze
 busy to lerne, kepe and teche God's Law,
 and so it is the better for both Sides. Also by
 this Manner might and shulde the People geve
 freely their Alms to true Priests that truly
 kepen their Order and freely and openly
 taughten the Gospel, and withdraben fro wick-
 ed Priests, and not to be constrained to pay
 their Tithes and Offerings to open cursed
 Men, and not meynene them in their open Cur-
 sedness. And thus shulde Symony, Covetise
 and Idleness of worldly Clerks be laid down,
 and Holiness and true Teaching and Knowing
 of God's Law be brought in both in Clerks
 and * lewid Men: Also thus shulde striving,
 pleading and cursing for Dynes and Offerings,
 and hate and Disoord among Priests and
 lewid Men be ended, and Unity, Peace and
 Charity meynen'd and kept. Also these
 Benefices by this Course that Men usen now
 bringeth in Worldliness and needles Business
 about worldly Offices that CHRIST and his
 Apostles wolden never taken upon them, and
 yet thep weren moze mighty, moze witty, and
 moze bynning in Charity to God and to the
 People both to live the best Manner in them-
 selves, and to teche other Men. Also Covetise
 and worldly Sikernefs of Clerks, and Occasi-
 on of Covetise and Worldliness of the People
 shulden be done away, and CHRIST's Poverty

* ignorant
 or lay.

and his Apostles, by Ensample of poor Life of Clerks, and trust in God, and desiring of heavenly Bliss shulde regne in Christen People. Also then shulde Priests study holy Writ, and be devout in their Prayers, and not be taried with new Offices as new Songs, and mo Sacraments than CHRIST used and his Apostles that taughten us all Truth and speedily saving of Christen People. Also mocht Blaspheemy of Prelates and other Men of feyned Obedience, and needles Swearings made to worldly Prelates shulden then cessen, and love-lyp Obedience to God and his Law, and eschewing of needles Othes shulde regne among Christen Men. Also then shulde Men eschew commonly all the Perils said befoze in the first Chapter and second, and many Thousand mo, and lye in Cleanness and Sikerneſs of Conscience. Also then shulde Priests be busy to seke God's worship and saving of Mens Soules, and not their own worldly Gloze and winning of worldly Writ. Also then shulden Priests live like to an Angel, as they ben Angels of Offices, wherre they liven now as Swine in fleshy Lusts, and turnen agen to their former Sins as Hounds to their spring, for abundance of worldly Goods, and Joleness in their gostly Office, and overmuch Business about this wretched Life. For these Dreads and many Thousand mo, and for to be mo like to CHRIST's Life and his Apostles, and for to profit mo to their own Soules and other Mens, some poor Priests thincken with God to travaile about wherre they shulden most profiten, by Evidence that God gebeth them, the while that they have Time and little bodily Strength and Youth. Nethless they damnen not Curates that don well their Office, so that they keepen Liberty of the Gospel, and dwellen wherre they shullen most profit, and that they techen truly and stably God's Law

* Deceits agent false Prophets, and cursed Fends * Lymes.
 CHRIST for his endles Mercy help his Pious
 and common People to beware of Antichrist's
 Decrets, and go even the right Way to Hea-
 ven, Amen, Jesu, for thy endles Charity.



N° XX.

A. D. 1394. *Conclusiones LOLLARDORUM in quodam
 libello porrecta pleno Parlamento Regis An-
 glie, regnante illustrissimo Principe Richardo
 II°, Anno ejus circiter XVIII°.*

*E codice
 MS. in Bibl.
 Cotton. sub
 effigie Cleo-
 patre [E. 2.]
 f. 210. a.* **P**rima Conclusio est, quod quando Ecclesia
Anglia incepit delirare in temporalitate se-
 cundum novercam suam magnam Ecclesiam Ro-
 manam, & Ecclesie fuerant auctoritate per appro-
 priationem diversis locis, fides, spes, charitas ince-
 perunt fugere de Ecclesia nostra; quia superbia cum
 sua dolorosa genealogia mortalium peccatorum
 vendicabat hoc titulo veritatis. Ista Conclusio est
 generalis & probata per experientiam, consuetudi-
 nem ac manerium sive modum sicut postea audietis.

II.

Secunda Conclusio, quod nostrum usuale Sacer-
 dotium quod incepit in *Roma*, fictum potestate An-
 gelis altiori non est istud Sacerdotium quod Chris-
 tus ordinavit suis Apostolis. Conclusio ista proba-
 tur, quia Sacerdotium Romanum factum est cum
 signis, ritibus & pontificalibus benedictionibus
 modice virtutis, nullibi exemplatis in sacra scrip-
 tura; quia Ordinale Episcopi & Novum Testa-
 mentum modicum concordant, & nos nescimus
 videre quod Spiritus Sanctus propter aliqua talia
 signa confert aliquod donum, quia ipse & omnia
 nobilia dona sua non possunt stare cum mortali pec-
 cato in nulla personam. Corelarium hujusmodi con-
 clusionis est, quod est dolorosum interludium ho-
 minibus

minibus sapientibus, videre Episcopos ludere cum spiritu sancto in collatione suorum ordinum; quia ipsi dant coronas in caracteribus loco alborum corvorum, & hæc liberata est Antichristi introducta in sanctam Ecclesiam ad colorandum ociositatem.

Tertia conclusio, quod lex continentiz injuncta Sacerdotio, quæ in præjudicium mulierum prius fuit ordinata, inducit Sodomiam in totam sanctam Ecclesiam; sed nos excusamus nos per Bibliam, quia suspectum decretum dicit quod non nominabimus illud. Ratio & Experientia probant istam conclusionem; Ratio, quia delicata cibaria virorum Ecclesiasticorum volunt habere naturalem purgationem vel pejorem. Experientia, quia secreta probatio talium hominum est, quod delectantur in mulieribus, & cum tu probaveris talem hominem, nota eum benè; quia ipse unus ex illis est. Corelarium istius est, privatæ Religiones & inceptores sive origo istius peccati essent maxime digni annullari, sed Deus de potentiâ suâ super peccatum occultum in Ecclesiâ suâ immittit apertam vindictam.

III.

Quarta Conclusio, quod fictum miraculum Sacramenti Panis, inducit omnes homines, nisi sunt pauci in ydolatriam; quia ipsi putant quod corpus Christi quod nunquam est extra cælum, virtute verborum Sacerdotis, includeretur essentialiter in parvo pane quem ipsi ostendunt populo: sed vellet Deus quod ipsi vellent credere, quod

IV.

DOCTOR EVANGELICUS dicit in suo *TRI- * Jo. Wic-*
ALOGO, quod panis Altaris est accidentaliter cor-
pus Christi, quia nos supponimus quod per istum
nodum potest quilibet fidelis homo & mulier in
Dei lege facere Sacramentum istius panis sine ali-
quo tali miraculo. Corelarium concludens est, quod
icet corpus Christi sit donatum sempiterno gau-
dio, servitium de corpore Christi factum per fra-
rem *Thomam* non verum est, sed pictum, plenum
albis miraculis: Nec est mirum, quia Frater *Tho-*
mas illo tempore tenens cum Papâ voluisset fecisse
miraculum de ovo galinæ; & nos cognoscimus

bene, quod quodlibet mendacium aperte prædicatum, vertit ad dedecus illius qui semper verax est & sine aliquo defectu.

- V. *Quinta Conclusio*, quod Exorcismi, & benedictiones factæ super Vinum, Panem, Aquam & Oleum, Sal, Ceram & Incensum, Lapides Altarium Ecclesiæ Muros, super Vestimentum, Mitram, Crucem & Baculos peregrinorum sunt vera practica necromantiæ potius quam sacræ Theologiæ. *Ista Conclusio* probatur sic; quia per tales Exorcismos creaturæ honorantur esse altioris virtutis quam sunt in natura sua propria; & nos non videmus aliquid mutationis in aliqua creaturâ quæ est sic exorcisata, nisi per falsam fidem quod est principale artis Diabolicæ. *Corelarium*, quod si liber exorcisandi aquam benedictam lectus bene in Ecclesia esset, totus fidelis; nos cogitamus veraciter, quod aqua benedicta usitata in sacrâ Ecclesiâ, foret optima medicina pro omnimodis languoribus, videlicet *Sorpgs*, cujus contrarium indies experimur.

- VI. *Sexta Conclusio*, quod Rex & Episcopus in unâ personâ; Prælati & Iudex in temporalibus causis; Curatus & Officialis in mundiali officio facit quodlibet regnum extra bonum regimen. *Ista Conclusio* aperte ostenditur; quia temporale & spirituale sunt duæ partes totius Ecclesiæ Sanctæ, & ideo ille qui posuit se ad unum non intromittat se de alio, & *nemo potest duobus Dominis servire*, &c. Videtur quod hermaphroditus vel ambidexter essent bona nomina pro talibus hominibus duplicis status. *Corelarium* est, quod ideo nos Procuratores Dei in ista causa prosequimur erga Parliamentum, quod omnimodi Curati tam superiores quam inferiores sint plene excusati, & occupent se cum curâ suâ & nullâ aliâ.

- VII. *Septima Conclusio*, quod spirituales orationes pro animabus mortuorum factæ in Ecclesiâ nostrâ, præferentes unum per nomen antequam alium, est falsum fundamentum eleemosynæ, super quod omnes domus eleemosynarum *Angliæ* nequiter sunt fundatæ.

Ista Conclusio probatur per duas rationes ;
 1. est, quod oratio meritoria & alitujus valoris
 meret esse opus procedens ab alta charitate ; &
 facta charitas excipit nullam personam, quia
ges proximum tuum sicut teipsum. Quapropter
 parer nobis quod donum boni temporalis col-
 um Sacerdotibus, & eleemosinarum domibus est
 ncipale consilium spiritualis orationis, quæ non est
 ige à Simonia. Alia enim ratio est, quia spiri-
 uis oratio facta pro hominibus damnatis ad sem-
 trnam pœnam, est Deo multum displicens, &
 amvis sit dubium, verisimile est fideli populo
 ristiano, quod fundatores eleemosynarum do-
 is, propter suam venenosam dotationem sunt
 a majori parte pertransiti latam viam. Corelari-
 est, oratio valoris procedens ex charitate per-
 ta amplexaret in generali omnes quos D e u s
 let habere salvatos, & dimitteret illam usitatam
 recandisam pro spiritualibus orationibus factam
 indicantibus possessionatis, & aliis Sacerdotibus
 nducticiis, † qui sunt populo magni operis toti-
 mo manutentus in ociositate ; quia fuit proba-
 m in uno libro quem Rex habuit quod centum
 omus eleemosynarum sufficiunt toti regno, & ex
 c proveniret majus incrementum possibile tempo-
 i parti.

Oitava Conclusio, quod peregrinationes, orati-
 es, & oblationes factæ cœcis Crucibus sive Robys
 surdis ymaginibus de ligno & lapide, sunt prope
 nsanguineæ ad ydolatriam, & longe ab eleemo-
 iâ : Et quamvis ista inhibita & imaginaria sint li-
 r erroris populo laicali adhuc ymago usualis de
 rinitate est maxime abhominabilis. Istam Con-
 ussionem Deus aperte ostendit, præcipiens elec-
 osynam fieri homini indigenti : quia ipsi sunt

VIII.

† So it is in *Spelman*, but it seems to be miswritten.
 x thus translates this Part of the Sentence: *Which otherwise
 re str ng enough to work, and to serve the whole Realm,
 d maintaineth the same in Idleness to the great Charge of
 : Realm.* Vol. I. p. 663. c. 1. ed. 1632.

ymago Dei in majori similitudine quam lignum vel lapis ; quia Deus non dixit faciamus lignum vel lapidem ad ymaginem & similitudinem nostram, sed hominem ; quia supremus honor quem Clerici nominant *latrariam* pertinet ad Deitatem solum ; & inferior honor quem Clerici vocant *duliam* pertinet ad hominem & angelum, & ad nullam aliam inferiorem creaturam. Corelarium est quod servitium de Cruce factum bis quolibet Anno in nostra Ecclesiâ est plenum ydolatriâ, quia si illi clavi & lancea deberent ita altè honorari, tunc essent la-

* valde bona *Jude*, si quis posset habere, * veræ reliquiae.

Sed rogamus te peregrinum ad narrandum nobis, quando tu offers ossibus Sanctorum in scrinio positis in aliquo loco, utrum tu relevas Sanctum qui est in gaudio, vel illud pauperum eleemosinæ domicilium quod est ita bene dotatum, ob quod homines sunt Canonizati Deus scit quomodo, & ad loquendum magis planè, fidelis Christianus supponit, quod puncta illius nobilis hominis, quem homines vocant Sanctum *Thomam* non fuerunt causa martyrii.

IX.

Nona Conclusio, quod auricularis confessio quæ dicitur tam necessaria ad salvationem hominis cum sic potestate absolutionis, exaltat superbiam Sacerdotum, & dat illis opportunitatem secretarum sermonationum quas nos nolumus dicere, quia Domini & Domine attestantur quod pro timore confessorum suorum non audent dicere veritatem, & in tempore confessionis est opportunum tempus pro cationis (id est) *of Wotwyng* & aliarum secretarum conventionum ad peccata mortalia. Ipsi dicunt quod sunt Commissarii Dei ad judicandum de omni peccato ; ad perdonandum & mundandum quemcunque eis placuerint. Dicunt quod habent claves Cœli & Inferni, & possunt excommunicare & benedicere, ligare & solvere ad voluntatem eorum, in tantum, quod pro * tussello vel xii denariis volunt vendere benedictionem Cœli per Cartam & clausulam de warrantiâ sigillatâ Sigillo communi. Ista Conclusio sic est in usu quod non indiget

indiget probatione aliqua. Corelarium est quod Papa Romanus qui fingitur altus Thesaurarius totius Ecclesie, habens illud dignum jocale passionis Christi in custodiâ, cum meritis omnium Sanctorum in Cœlo, per quod dat fictam indulgentiam à pena & culpa, est * corelarius scriptus; maximè extra charitatem ex quo potest liberare omnes prionarios existentes in inferno ad voluntatem suam, & ipsos facere nunquam venire ibidem. Sed sic quilibet fidelis Christianus potest benè videre, quod multa secreta falsitas abscondita est in Ecclesiâ nostrâ.

Decima Conclusio, quod homicidium per bellum vel prætensam legem Justicie pro temporali causâ * sine spiritali revelatione, est expresse contrarium Novo Testamento, quod quidem est lex gratiæ & plena misericordiarum. Ista Conclusio est apertè probata per exempla prædicationis Christi hic in terra, qui maximè docuit hominem ad diligendum inimicos, & ad miserandum eis, & non ad occidendum eos. Ratio est hæc, quod pro majori parte, ubi homines pugnant, post primum ictum charitas rumpitur; & quisquis moritur extra charitatem vadit rectam viam ad infernum. Et ultra hoc nos bene cognoscimus, quod nullus clericus scit liberare per scripturam, vel per rationem legitimam punitionem mortis pro uno peccato mortali & non pro alio; sed lex misericordie quæ est Novum Testamentum inhibet omnimodum homicidium, nam in Evangelio dictum est antiquis *Non occides*. Corelarium est, quod sane est expoliatio pauperis populi quâdo Domini adquirunt indulgentias à penâ & culpâ illis qui juvant exercitum eorum ad interficiendum populum Christianum in longinquis terris pro temporali lucro, sicut & nos vidimus milites qui currunt ad ethnicos (*id est*) in toto Æthiopes ad quarendum eis nomen in occisione hominum multo magis malos merentur grates de Rege pacis, quia per humilitatem & patientiam nostram fides fuit multiplicata, & pugnatore ac interfectores Christus Jesus odit ac minatur, dicens, *Qui gladio percutit, gladio peribit*. Un-

X.

* five

XI. *Undecima* Conclusio, quod votum continentie factum in nostra Ecclesia per mulieres quæ sunt fragiles & imperfectæ in naturâ, est causa inductionis maximorum horribilium peccatorum possibilium humanæ naturæ; quia licet interfectio puerorum antequam baptizentur, & abortivorum, & destructio naturæ per medicinam sint turpia peccata, adhuc commixtio cum seipsis vel irrationalibus bestiis, vel creaturâ non habente vitam tali transcendit indignitatem ut puniantur poenis inferni. Correlarium est, quod viduæ & tales quæ accipiunt Mantellum & Annulum delicate pasto, vellemus quod essent desponsatæ, quia nescimus eas excusare à privatis peccatis.

XII. *Duodecima* Conclusio, quod multitudo artium non necessariarum usitatarum in nostro regno nutrit multum peccatum in vana curiositate & inter Dissiduum. Illud ostendit ex parte Experientia & Ratio, quia natura cum paucis artibus sufficit ad necessitatem hominis.

* Hoc Correlarium de
est in Fox. * Correlarium est, quod ex quo Sanctus Paulus dicit, *Habentes victum & vestitum hiis contenti sumus*; videtur nobis quod aurifabri & armatores, & omnimodæ artes non necessariæ homini secundum Apostolum destruerentur pro incremento virtutis, quia licet istæ duæ artes nominatæ erant multum necessariæ in antiquâ lege, Novum Testamentum evacuat istas & multas alias.

Hæc est nostra ambassata, quam Christus præcepit nobis prosequi isto tempore maxime acceptabili pro multis causis. Et quamvis istæ materiæ sint his breviter notatæ sunt tamen largius declaratæ in alio libro, & multæ aliæ plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo Christiano. Rogamus Deum de maxima sua bonitate, quod reformet nostram Ecclesiam totaliter extra juncturam ac perfectionem sui primi initij.

Versus sequentes prædictas Conclusiones.

Plangunt *Anglorum* gentes crimen Sodomorum,
Paulus fert horum sunt ydola causa malorum.
 Surgunt ingrati grexitæ Simone nati,
 Nomine prælati hoc defensare parati.
 Qui Reges estis populis; quicumque præstis,
 Qualiter his gestis gladios prohibere potestis.



Nº. XXI.

Testimonium Universitatis Oxoniensis de Doctrina & vita JOANNIS WICLEFF.

Universis Sanctæ Matris Ecclesiæ filiis, ad quos præsentis literæ pervenerint, Cancellarius Universitatis *Oxonienfis*, Cœtusque Magistrorum unanimis, *Salutem* in Domino sempiternam. Quia strenuorum facta, proborum laudes & merita perpetuo non condecet silentio prætermitti, sed et ipsa relatione continua in sui testimonium, & alienum exemplum fama veriloqua prædicet in remotis: Quia etiam sagax humanæ naturæ discretio omnium crudelitate pensatâ contra blasphemantes lternos insultus, hunc modum referendi, & hunc typicum defensionis instituit, ut, cum vocale testimonium ubique adesse non potest, suppleat calamus per scripturam; hinc est, quod specialis benevolentia animus, ac teneritatis curam super Universitatis nostræ quondam filio *Joanne Wicleff*, cæ Theologiæ professore secundum morum suorum exigentiam possidentes, corde, voce, & scriptâ, suas conditiones in vita laudabiles fuisse testamur. Cujus morum honestatem, sententiarum profunditatem, & redolentis famæ suavitatem ad communem fidelium notitiam, cõ ferven-

serventius cupimus pervenire, quo suæ conversationis maturitas, ac laborum assiduitas, ad Dei laudem, proximorum salutem, Ecclesiæque profectum evidentius tendere dignoscatur. Vobis igitur patefacimus per præsentem, quod ejus conversatio ab annis teneris in tempus sui obitus continuata, sic præclara extitit & honesta, ut nunquam de ipso irretitio vel suspicionis sinistra ac infamiae nota resperfa fuerat, sed in respondendo, legendo, prædicando, determinando, laudabiliter se habuit, velut fidei fortis athleta singulos mendicitate spontanea Christi Religionem blasphemantes, sacrae Scripturae sententiis catholice expugnavit. Nec fuerat predictus Doctor pro hæretica pravitate convictus, aut per nostros Prælatos post ejus humationem traditus incendiis. Absit enim, quod nostri Prælati tantæ probitatis virum pro hæretico condemnassent, qui in Logicalibus, Philosophicis, & Theologicis, ac Moralibus, & speculativis, inter omnes nostræ Universitatis, ut credimus, scripserat sine pari. Quæ omnium & singulorum notitiæ, ad quorum manus præsentem literam pervenerint, ut dicti Doctoris fama habeatur crebrior, producere delectamur. In cujus rei testimonium has literas nostras testimoniales, sigillo nostro communi fecimus consignari. Datum *Oxoniæ* in Domo nostræ Congregationis V die mensis *Octobris*, Anno Domini MCCCCVI.



N°. XXII. Ad pag. 21.

a †† little Book written soon after Dr. A. D. 1403
Wicliffe's Death by one of his Followers, a
 Friar Minorite is thus represented wheed-
 ling a Man out of his Money.

We haben forlaken the Woꝛld, and in wo
 libeth,

In Penaunce and Poberte, and pꝛech-
 eth the Puple,

¶ Ensample of our Liif, Souls to helpen,
 and in Poberte pꝛesen for al our Parteneres
 hat gybeth us any Good, God to honouren,
 oþer Rel, oþer Book, oꝝ Byed to our fode,
 oþer Cattel, oþer Cloth, to coberen with our
 Bones:

þoneye, oþer Money woꝛth * here * mede is ** theiꝝ
 in Heben: Reward.

oꝝ we buldeþ a Burrogh a byod and a large;

¶ Chirche and Chapitle, with Chambers alofte,
 Riþh wyde Wyndowes ywrought, and Wallles
 wel heye

þat mote ben poꝛtreit, and paint, and pulched
 ful clene

With gay glitering Glas, † glowyng as the † shynig
 Sunne.

And mightestou amenden us with Moneye of thyꝝ
 owen,

þou chouldest knely biþoꝝe CHRIST in compas
 of Gold,

†† Imprinted at London by Reynold Wolfe 1553. 4° with
 his Title, *Pierce the Ploughman's Creed*. See Mr. Hearn's
 dit. of *William of Newburgh*. Vol. III. p. 770, 771, 772.

In the wyde Wyndow westward wel neigh in the
Wyndow.

And Saint Francis hymselfe shal folden the in his
Cope,

And present the to the Childre, and praye for the
Synnes.

Thy name shal noblich ben wyrt and wrought
for the * Synnes

* Purpose
† read

And in Remembrance of the † pray there for ever.

Thus did the crafty Friers, to gain their own
Ends, sooth the Pride and Vanity of Men. And
how successful they were in so doing the same
Writer shews in a Description which he gives of
one of the Convents, of the Preaching Friers.

* aske Than thought I to * skayne the Art of this
four Wynders,

† their And present to the Wyndowes to pproben † her Wynde
** I haded * Ich * highed to her House to harken of more,

† such † swich a bild bold ybuid upon Erthe heichte,
* afterward Day I nought in certeyn * sythen a long Tyme

** thought I * semed * upon that House, and † yerne there-
† earnestly on looked;

Whow the Pileres weren ypaint, and pulchur ful
clene,

And queyntly pcorben with curious Knottes,
With Wyndowes well ywrought, wyde up alofte.

* building And thanne I entered in, and even soth wente,
And al was walled that * wone, though it wild
were

With Posternes in ystowe to passen when hem list.
† used Wyndowes and Erberes † eueled wel clene,

* engraven And a curious Cross craftly * entayled,
† look With Tabernacles yright to † roten al abouten;

The Wris of a Ploughblond, of Penies so rounde
To aparaile that Wyler were pure Litel.

† Church Than I munte me soth the † Wyndre to knowen,
** finely And awayte a Wou wonderly wel ybild,

carved. With Arches on eberich half, and * bellyche
* ycorben

With

With Crotchetes on Coznetes, with Knottes of
Gold.

Wyde Wyndowes wrought, wroten ful
thikke,

Shynen with shapen Sheldes to shewen aboute,

With Herkes of Merchantes* ymedel betwene, * mixed

Mo than thowtis and two tresples ynoumbred.

Ther is non heraud that hath half soich a Wolle

Right as a † Rageman hath reked here newe.

Combes upon Tabernacles, tylde upon Tofre, ... † a Justice
to hear Com-
plaints

Housed in Hoynes harde set abouten

Of armed alabaustre clad for the Pones,

Maad upon Marchel in many Maner wyse.

Knyghtes in their* Constance clad for the Pones, * Arms

All it semed Seyntes placche upon Erthe,

And lohely Ladies pursuight leuen by her Sydes,

In many gay † Garnemens that werch gold beten: † Furnitures

Though the Tax of ten Yere were trewely yga-
dered,

Polde it nought maken that House halfe as I
trowe.

Than came I to that Cloystre and gaped abouten,

* Whough it was pilered and peynt, and portreyd * How
wel clene,

All † phyld with Leed lowe to the Stones.

† covered

And pybed with* poynstl ich Poynt after other

* square

With Cunditres of alene, ynclosed al aboute,

Stone

With Laboures of Latinn lohely ygraithed,

I trowe the Garnage of the Gynne In a greet
Shyre,

† Hold aparaile that Place, w Poynt tyl other † would not
Ende.

Than was the Chapstre House wrought as a greet
Chitche,

Cozben and covered, and* queyntelyche entayled * quaintly

With † semliche † selure plect on lofte,

†† handsome

As a Parlement Hous ypeinted aboute.

Cieling

Thanne* let's I in to strytoure and sond there * inquired
another,

An Halle for an hygh Kyng an Household to holden,

With

With hyde Bozdes abouten yhenched well clene,
With Wyndowes of Glaas wrought as a
Chirche.

* Law Than walked I ferrer, and went al abouten,
And * seigh halles ful heygh, and houses ful
Doble,

Chambres with Chymeneys, and Chapeles gaye,
And Kychenes for an high Kyng in Castles to
holden :

†† Dormi. And her † Doztoure † ydight with Dozes ful
tory ready stronge,

Fermery and Fraitur, with fele mo houses,

And al strong Stone Mal sterne upon heithe,

He closeth the Descrip- With gaye Garites and grete and ich hole yglased,
tion with : And other houses ynowe to herberwe the Quern.
good Remark And yet thisse Bilderes wiln beggen a Bage ful
on the Cove- of Alhete

tousness of Of a pure poze Man, that may onethe Paye
the Friars. half his Rent in a yere, and half ben byhynde.






A
SUPPLEMENT
TO THE
HISTORY
Of the LIFE, &c. of
Dr. *JOHN WICLIF.*





Advertisement.

After the foregoing Papers were in the Press I received by the Favour of the Right Reverend Dr. Timothy Goodwin Lord Bishop of Kilmore in the Kingdom of Ireland, and Dr. Martin Fellow of Merton College in Oxford the Copies of several MSS. in the Bodleian Library, and the Library of Trinity College near Dublin. Which Papers coming too late to be used in their proper Places, and being unwilling the History should want that Light which I think they give to it, I have been forc'd to add this Supplement, in which I have reviewed what I have before written, and made such Corrections and Additions as I thought necessary to make the History compleat.





ADDITIONS AND CORRECTIONS.



Reface p. vii. *add this marginal Note at the Bottom.* Mr. Nicholas Battely on his Perusal of the Deeds and Grants of Rents, Houses and Lands to the Hospital of *East-bridge* in the City of *Canterbury* has observed

‘ That when an *Hospital* or *Religious House* gain’d
‘ any Footing in any Land or Tenement, they
‘ wound themselves so intirely into the whole
‘ Possession at last, that they became *Proprietaries*
‘ in it. This *Hospital* had here, *says he*, at first a
‘ Lease for 25 Years in this Land assigned over to
‘ them: Before the Term of Years was half expi-
‘ red, they made themselves *Proprietaries* in it for
‘ ever. Also when Lands or Tenements have been
‘ given to an *Hospital* or *Religious House*, and the
‘ Donor hath reserved to himself or his Heirs some
‘ small yearly Rent, as 2 d. 6 d. 8 d. 12 d. 16 d.
‘ 2 s. 5 s. or the like; they never ceased till they
‘ had obtained a Release of that Rent. Of which
‘ there are several Instances in the forenamed
‘ Deeds or Grants in *Blean* and *Canterbury* made
‘ to this *Hospital*.’ *Lib. Hospitii de East-bridge MS.*
p. 36.

THE
JOURNAL
OF
THE
ROYAL
ANTHROPOLOGICAL
INSTITUTE
OF GREAT
BRITAIN
AND IRELAND
VOLUME
LXXV
PART I
1945

Dr. White Kennet Bishop of Peterborough.

It would however raise the Indignation of an English Churchman to bear Wiclef, the Glory of our Nation, as well as the Honour of our Mother Oxford, the first Discoverer and Guide in our blessed Reformation, to bear him now at last by Writers (not yet disowning the Name of Protestants) so vilified and abused as if his Ashes were once more to be burnt, and his Memory devoted again to Popish Execrations. I cannot but wish—— that this unchristian Liberty of running down our first Reformers, would incite some honest Church-man to draw up a fair Account of the Life and Writings of the learned and pious Mr. John Wiclef.—

P. 1. at the End of the second marginal Note add after *Richmount*; tho' on the best Enquiry I have been able to make I can hear of no such Village thereabouts. Only I am informed that there is a Branch of the *Wicliff's* Family in the Neighbourhood of *Richmond*, who were formerly Lords of *Wicliff*, and had a considerable Estate there, and that among them there goes a Report, tho' they have no authentick Evidence to support it, that *John Wicliffe* was of their Family.

P. 3. li. 29. add after *England* in another Paragraph. In the Year 1356 Mr. *Wiclif* published a Tract of the last Age of the Church, which begins thus, *Alas for * Sorwe grete Prestis sittinge* * Sorrow in *Derkenets* and in *Schadewe* of *Deeth*, not habinge him that openly crieth. Al this I wille geve gif thou avaunce me, thei make Reserbarions the which ben clepid *Dymes*, first *Frytis*, o-ther *Pencious* after the Convinion of them that trete this *Wattir*. In this litle Tract, which is very short, he shews from the Abbot *Joachim's* Book Of the Seedis of *Profetis*, and of the *Seyings* of the *Popes*, &c. *St. Bernard*, the Verses of the *Sy-bils*, &c. that, as he expresse it, *Occuler Power* of the *Hoole Booc* † elispired, and that bothe † Sic MS. *benjaunce* of *Swerde*, *Wylcheis* unknowne *bisope*,

hifoze, bi whiche when thes Daies shulde be
 purpochid schulen falle for Spune of Pystis,
 when schal fall on them, and cast them out of
 their fatte Benefices, and that schal seie he
 came into his Benefice by his Kynrede, thes
 hi Covenant maad hifoze, he for his Serbpte,
 and thes for Wonepe cam into Goddis Chirche.
 Thane schal ethe luche Pyst erpe, Alas, alas,
 that no good Spiryte dwellid with me at my com-
 ynge into Goddis Chirche. So early did he at-
 tempt the Reformation of thole Disorders and
 Corruptions which he saw in Men of his own Or-
 der; and paticularly the Exactions and Usurpa-
 tions of the Pope.

P. 7. li. 1. place * before *able*, and at the bot-
 tom this Note.

* On this Point he dispused with a Frier be-
 fore the Duke of *Glowcester*, which he afterwards
 sent him an Account of in Writing, and thus ad-
 dresses himself to him. *Wost wofschypfulleste*
and gentilleste Lord Duke of Glowcester, your
Servant sendeth you Disputacion writen that
was hifoze betwix hitwix a frere and a Seculer,
your Clerk prayinge of both Sides to chese
and appere the Treuthe, for, as seith our Bi-
lebe, wher alle thingis henculseth the Treuthe:
And, as seith Aristotle, according to oure Bi-
lebe, twopne bringe frendis it is help to be
for honour the Treuthe, therefore to you Lord
that herde the Disputacion be geve the fyle to
rubbe away the Rust in either Partye.

P. 18. li. 9. add after *King*; In this Paper Mr.
Wicliffe stiles himself *peculiaris Regis Clericus*, or
 the King's own Clerk or Chaplain, and declares
 col. N°. I. That 'he willingly Undertakes the Part of a Re-
 'spondent to defend and shew, That the King
 'may justly rule the Kingdom of *England*, and at
 'the same time deny the Payment of the Tri-
 'bute of 700 Marcs a Year demanded by the
 'Pope: And that the Errors imposed on the King-
 'dom

dom are false and without any Evidence of Reason or Law: On this Condition that his Opponent undertake to shew that it is false and contrary to the Gospel, that *Temporal Lords may in any Case lawfully take away the Goods of Ecclesiastics*. He says he has been told That 'there are III Reasons why this Reverend Doctor puts him on answering in the present Case; 1. That his Person may by this Means be defamed at Rome, and he loaded with Censures, and deprived of his ecclesiastical Benefices. 2. That the Doctor might by this Means obtain the Favour of the Roman Court to himself and his Order. 3. That the Lord Pope ruling the Kingdom of England with less Controul, and at his own Pleasure, temporal Dominions may be heaped on the Abbies without any restraint.' To avoid therefore the personal Injury intended to himself, Dr. Wickliff professes That 'he is an humble and obedient Son of the Roman Church, and protests that he'll assert nothing that may sound injurious to the said Church, or reasonably offend pious Ears;' and remits his Opponent to answer the Arguments which, he says, 'he heard used by the secular Lords in a certain Council, by which I suppose he means the Parliament in which this Question was debated. Accordingly he gives an Extract of the several Speeches made by VII Lords on this Occasion, and concludes thus; *It is therefore proved, unless the Doctor proves to me the Reasonableness of the Condition alledged contrary to the Reasons given by the Lords of England, that that Reason is not good against the Right of our Lord the King. But, says he, if I am not mistaken, he will never be able to prove, before that Day comes in which all Exaction will be at an End, that this Condition was reasonable and honest.*

P. 29. li. 8. fr. bot. add after Answer. For tho' *Jobannis*
 there was a Concordate then made about that *Malvern*.
 Matter it was only a temporary Concession of the *Contin. Po-*
 Pope's *lychron. MS.*

Pope's who was unwilling wholly to renounce his Usurpation on ecclesiastical Benefices in *England*.

P. 54. for the marginal Note at the bot. read Bishop Bale calls this Paper, *Answers to Objections*.

P. 63. li. 13 from bot. add after *condemned*. Besides this Paper which he delivered to the Delegates, he presented another to the Parliament which met April 5th the next Year. This he himself calls * *A sort of Answer to the Pope's Bull*. It differs pretty much from the other Paper of which I have given an *English* Translation before, and therefore I have here subjoined a Copy of this in *Latin*. In it he seems to refer to the other Paper delivered by him to the Delegates, whose *second* Meeting I therefore suppose to have been some time in *March* or the Beginning of *April* before the Meeting of the Parliament. The Paper is as follows.

A. D. 1378.
* Aliqualis
responſio ad
bullam.

Inter MSS. Seldeni Archi. B. 10. *Ista est protestatio Reverendi Doctoris una cum ejus conclusionibus quæ ab eo in subscripta forma sunt posite, quæ in consimilibus materiis, & dissimilibus formis sunt & fuerunt reportate & ad Curiam Romanam transmissæ, & sic in multis minus bene impositæ.*

* Sic pro
balitus *Protestor publice ut sepe alias quod propono & volo esse ex integro Christianus, & quamdiu manserit in me * alitus, profitens verbo & opere legem Christi. Quod si ex ignorantia vel quacunque alia causa in isto defecero, nunc prout ex tunc idem revoco & execro, submittens me humiliter correctioni sanctæ Matris Ecclesiæ.*

I. *Totum genus humanum concurrentium citra Christum non habet potestatem simplicem ordinandi ut Petrus & omne genus suum dominetur in perpetuum politice supra mundum. Istud concedo ex fide scripture; cum oportet omnem civilitatem cessare ante finale judicium, cum prima ad Corinth. 15. Apostolus loquens de die Judicii ita scribit, Demum finis cum tradiderit regnum Domino & Patri cum evacuaverit omnem principatum & virtutem*

virtutem. Qui ergo credit carnis resurrectionem credit istum articulum cum amplius non est exactio vel conversatio secularis. Nemo ergo habet potestatem ordinandi quicquid contra decretum domini in hac parte.

Deus non potest dare homini pro se & heredibus suis in perpetuum civile Dominium. Pro isto suppono quod in perpetuum sumatur proprie, & famose utatur more Ecclesie orantis ut Trinitati sit Gloria nunc & in perpetuum. Suppono secundo quod civile dominium intelligatur formaliter pro illo quo quis civiliter dominetur. Et tertio quod sit locutio de Dei potestate ordinata, & tunc consequitur ex priori. Loquendo autem de Domini potentia absoluta, videtur multis probabile quod Deus non potest continuare eternaliter violationem sponse sue, eo quod tunc fraudaret eam a præmio, aut corpori diaboli injuste differret dare penam quam meruit.

II.

Carte humanitus adinvente de hereditate perpetua sunt impossibiles. Ista conclusio fuit lateraliter dicta uni Doctori magnificanti cartas hominum, scriptura professionis Christiane postposita, melius, inquam, foret defensionem & expositionem scripture attendere, cum multe carte hujusmodi sint impossibiles. Concedo ergo conclusionem, cum multe carte affirmant de multis exheredatis & mortuis intestate, quod dantur eis pro se & heredibus in perpetuum certa dominia. Quod cum obviat ordinationi Divine non oportet canonizare cartas singulas scripturam fidei contempnendo.

III.

Quilibet existens in gratia gratum faciente finaliter nedum habet jus ad rem, sed pro suo tempore jus in rem super omnia bona Dei. Probatur ex fide scripture satis famose Mat. 24. Super omnia bona sua constituet eum. Juncto illo apostoli ad Rom. 8. Deus proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non cum ipso omnia nobis donavit? Tres ergo prime conclusiones im-

IV.

primunt

primunt mundialibus fidem Christi, ne submergantur in pelago seculi transeuntis cum concupiscentia ejus : Et *Quarta* allicit hominem ad amorem Domini qui dilexit nos ad tot veras divitias

V.

* Sic MS.
pro illud.

*Nemo potest solum ministratorie dare tam naturali filio quam filio imitationis temporale dominium. & eternum implicitum. Probatur per * idem Luc. 6. Mensuram bonam & confertam & coagitatam & supereffluentem dabunt in sinum vestrum. Et quod solum ministratori: ex hoc probatur, quod non licet pure homini dare aliquid nisi tanquam ministro Dei, juxta illud Apostoli prima ad Corinth. 4°. Sic nos existimet homo ut ministros Christi. Unde Christus fuit verus minister ecclesie, dicente Apostolo ad Rom. 15. Dico enim Jesum Christum ministrum fuisse. Non ergo erubescat ejus vicarius fungi ministerio ecclesie, cum sit, vel esse debet, servus servorum Domini. Nam determinatio a modo legendi sacre scripture, & falsus secularis dominii, cum pruriente stilo seculari, videtur nimis disponere ad blasphemam extollentiam antechristi ; specialiter si veritates fidei scripture reputentur lollium, fidei Christiane contrarium ab illis capitaneis qui presumunt quod decreto eorum in omni materia fidei oportet stare, quamcunque ignari fuerint fidei scripturarum. Sic enim posset esse concursus ad Curiam ad emendum dampnationem scripture sacre tanquam heretice. & dispensationem contra articulos fidei Christiane.*

VI.

Si Deus est, Domini temporales possunt legitime ac meritorie auferre bona fortune ab ecclesia delinquentia. Pro isto suppono quod loquamur de posse, ut loquitur scriptura rectissima & summe autentica, Mat. 3. Patens est Deus de lapidibus istis suscitare filios Abrahæ &c. Concedo ergo Conclusionem tanquam correlariam primo articulo fidei. Nam si Deus est, ipse est omnipotens ; & si sic, ipse potest dare Dominis secularibus hujusmodi potestatem : Et per consequens ipsi possunt

sunt meritorie ac legitime sic uti huiusmodi po-
 testate. Sed ne Conclusio sit ex remotione im-
 pertinens, ostendi quod Domini temporales ha-
 bent potestatem [* auferendi] suas elemosinas * abest in
 collatas ecclesie, ipsa illis elemosinis abutente : MS.
 Et quod talis ablatio foret in casu spirituale opus
 misericordie, salvans animam a gehenna, & im-
 petrans utrumque beatitudinem. Collatio vero ta-
 lis elemosine preter vel contra religionem quam
 Christus instituit, relevat corpus a temporali mi-
 seria tanquam elemosina corporalis. Et ut vide-
 tur, sicut dotatio potest esse occasio beatitudinis,
 sic verisimilius ablatio. Dixi tamen quod hoc
 non licet facere nisi autoritate ecclesie in defectu
 spiritualis propositi, & in casu quo ecclesiasticus
 corripiendus fuerit a fide dignis.

VII.

Scimus quod non est possibile ut vicarius Christi
pure ex bullis suis, vel ex illis cum volitione &
consensu suo, aut sui collegii quencquam habiliet vel
inhabiliet. Probatur ex fide scripture, qua cre-
 dit ecclesia quod oportet omnem habilitationem
 hominis primo a Domino procedere. Nullus au-
 tem Christi vicarius in isto habet potestatem, ni-
 si vicarie in nomine Domini notificare ecclesie
 quam Deus habilitat. Ideo si quicquam facit
 non vicarie in nomine Domini, quem propter o-
 pus suum recognoscit vel recogitat auctorem, est
 Luciferina presumptio, cum secunda ad *Corinth.*
 3. dicat Christus in suo Apostolo : *Omnis vestra*
sufficiens ex Domino est.

VIII.

Non est possibile hominem excommunicari ad sui
dampnum nisi excommunicetur primo & principaliter
a seipso. Probatur eo, quod omnis talis excom-
 municatio sapit excommunicati deteriorationem.
 Sed nemo potest, secundum *Chrysostomum* & scrip-
 turam sacram, deteriorari, nisi ledatur per pec-
 catum quod oportet trahere originem a peccante.
 Nam meritoria suspensio hominis a Sacramentis,
 & ingressu Ecclesie non est excommunicatio nisi
 equivoce. Et quantum ad rationem meriti, est
 prius

- prius ab excommunicato quam a Christi vicario
 excommunicante. Nemo enim dampnificatur
 si non per peccatum subtraheretur Divinum sub-
 sidium; ut probatur *Isa. 59. Iniquitates vestre*
diviserunt inter vos & Dominum vestrum.
- IX. Nemo debet nisi in causa Dei excommunicare, sus-
 pendere, interdicare, vel secundum quamcunque cen-
 suram ecclesiasticam vindicando procedere: Proba-
 tur ex hoc quod nemo debet vindictam expetere
 nisi in causa justitie: Omnis causa justitie est
 causa Dei, cum ipse sit fons justitie, ergo con-
 cludo. Cum enim ex peccato originatur omnis
 talis punizio, omne vero peccatum sit in Domi-
 num, juxta illud *Psalmi 50, Tibi soli peccavi:*
 Probatum quod nemo, nisi ad vindicandum Dei
 injuriam, debet ad punitionem talem procedere.
 Nam ex fide scripture nemo debet vindictam ca-
 pere, nisi secundum rationem, qua fit injuria
 Domino suo, rationem personalis injurie remit-
 tendo, ut probatur de precepto Christi *Mat. 18.*
Si peccaverit in te frater tuus dimitte ei usque septu-
agies septies.
- X. Ex istis probatur decima Conclusio: Quod ma-
 ledictio vel excommunicatio non ligat simpliciter, nisi
 de quanto fertur in adversarium legis Christi. Pro-
 batur sic, Nam talis maledictio non ligat quoad
 Deum; nisi de quanto ligatus offendit in legem
 suam, sed non ligat nisi de quanto ligaverint quo-
 ad Deum: Ergo concludo. Si enim Deus gra-
 tificat, quis est qui condempnet? Deus autem
 non offenditur nisi fuerit propter adversantiam
 legis sue: Et isti Articuli juvant ut Lex Christi
 sit ceterior, cum oportet ipsam esse regulam diri-
 gentem in quocunque processu legitimo, & ut
 fides scripture ad *Rom. 12.* melius imprimatur,
Non vosmet ipsos defendentes, charissimi, sed date
locum ire: Scriptum est enim, mibi vindictam, &
ego retribuam.
- XI. Non exemplata potestas a Christo suis discipulis ex-
 communicandi subitum precipue propter negationem
 temporalium,

temporalium, sed e contra. Probatur ex hoc, quod Christus docet honorem Dei & utilitatem ecclesie ante personale commodum, vel negationem temporalium preferendum. Et secunda pars probatur per illud Luc. 9. ubi prohibuit suos discipulos volentes ignem de celo descendere, ad excommunicandum infideles injuste detinentes a Christo & suis discipulis bona sua. Nescitis, inquit, cujus spiritus estis; filius enim hominis non venit animas perdere sed salvare. Unde Conclusio Catholica est, quod non licet Christi vicario excommunicare proximum, nisi propter amorem quo plus sibi afficitur quam omnibus temporalibus hujus mundi. Et probatur negativa conclusio inductive ac per deducens ad impossibile quod tunc fuisset in Christo est & non.

Discipuli Christi non habent potestatem ad, con-
tione civili, exigendum temporalia per censuras.
Probatur de Apostolis & aliis Christi discipulis usque ad dotationem Ecclesie: Qui in quantalibet magna egestate fidelium non exercuerunt hujus potestatem, sed hortati sunt secundum legem Dei, & devotum ministerium ad tales benedictiones que debent esse elemosine voluntarie. Sed priusquam dotata est ecclesia, commixte sunt confusim talis palliata censura & secularis exactio. Immo probatur quod donatio civilis Luc 22. fuit Christi discipulis prohibita.

XII.

* for post-
quam.

Non est possibile de Dei potentia absoluta, quod si papa vel alius Christianus pretendat se quovismodo solvere vel ligare, eo ipso sic solvit vel ligat. Probatur ex hoc, quod omnis Christianus posset in hoc errare difformiter ab ecclesia triumphante, tunc autem non ligaret aut solveret ut pretendit: Ergo non potest esse quod si pretendit se ligare vel solvere, ita facit. Unde videtur mihi quod usurpans sibi hanc potestatem foret ille homo peccati de quo 2^{da} ad Tessal. 2^o scribitur: quod in templo Domini sedeas & ostendas se tanquam esset Deus.

XIII.

*Credere

XIV. *‘ Credere debemus quod tunc solum ligat vel solvit simpliciter Christi vicarius quando conformiter legi Christi. Probatur ex hoc, quod omnis potestas Christi vicarii solum tunc est in effectu legitima quando beneplacito, capitis ecclesie regulatur & regitur.*

XV. *‘ Hoc debet credi catholice quod quilibet sacerdos rite ordinatus secundum legem gratie habet potestatem secundum quam potest sacramenta ministrare, & per consequens sibi confessum de quocunque peccato contritum absolvere. Probatur ex hoc, quod potestates ordinum in quibuscunque Christi sacerdotibus sunt equales, ut declarat Hugo 2^o de Sacramentis. Alique tamen potestates ordinum equales aliis in substantia rationabiliter sunt ligae que possunt solvi ad ministrandum, ut dicit conclusio.*

XVI. *‘ Licet Regibus in casibus limitatis a Jure auferre temporalia a viris ecclesiasticis, ipsis habitualiter abutentibus. Probatur de ratione posita in quinta conclusione. Nam ad opera magis meritoria & Dominis temporalibus magis facilia sunt ipsi domini magis obligati. Sed foret in casu major elemosina atque facilius dominum temporalem subtrahere elemosinam suam ab edificante ad **
** gehennam. jehennam per ejus abusum, quam donare dictam elemosinam ad subsidium corporale: Ergo concludo. Unde secundum legem triplicem specificatur ista sententia. Prima est lex civilis de causis corradicatione 10^a. Si Clericus, inquit lex, veluti Episcopus, vel Abbas habens beneficium a Rege datum, non solummodo persone sed ecclesie ipsum propter culpam suam perdat, eo vivente, ad Regem pertineat; post mortem vero clerici ad successorem revertatur. Secunda lex est Canonica 16 q. 7. — filius sic dicitur, filiis vel nepotibus ac honestioribus propinquis ejus qui construxit vel dotavit ecclesiam licitum sit hanc habere solertiam ut si sacerdotem aliquem ex collatis rebus defraudare praeviderint, aut beneficia conventionem compescant, aut*

aut Episcopo vel Judici corrigenda denuncient : Quod si Episcopus fuerit negligens dicatur Metropolitano : Et tertio in eorum negligentia debet, ut dicit canon, Regis auribus insinuari. Nec credo id fingibile ad quid Regi denuncient nisi ut ipse correctionem adhibeat. Nec dubium quin correctio Regi pertinentior atque salubrior in hac parte foret bonorum, quorum est capitalis Dominus, subtractio proportionaliter ad delictum. Tertia lex est Evangelica 2^{da} ad Tessel. * 2^o ubi Apostolus sic scribit : Cum effemus apud vos, hoc denuntiabamus vobis, † quum si quis non vult operari non manducet. † Sic MS. pro 3^o
 † Sic MS. pro quoniam
 Jus ergo nature licentia habentes regnorum gubernacula, rectificare abusus temporalium qui precipue destruerent regna sua.

Sive Domini temporales, sive quicumque alii do-
 taverint ecclesiam temporalibus, licet eis in casu auferre temporalia medicinaliter ad cavenda peccata, non obstante excommunicatione vel alia censura ecclesiastica, cum non nisi sub conditione implicita sunt donata. Probat ex hoc, quod per se conditio consequens ad donationem bonorum ecclesie est, ut Deus honoretur & Ecclesia edificetur : Que conditio si defuerit, succedente opposito, probat quod perit titulus donationis, & per consequens dominus dans elemosinam rectificare debet errorem. Excommunicatio autem non debet obstat iustitie complemento; quia sic posset clericus per excommunicationem * reperi-
 * Sic MS.
 rie conquirere totum mundum.

Ecclesiasticus, etiam Romanus Pontifex potest legitime a subditis corripi ad utilitatem Ecclesie, & tam a clericis quam a laytis accusari. Prima pars probatur eo quod omnis talis ecclesiasticus est frater noster peccabilis, & per consequens ex lege correctionis fraternae potest corripi. Unde Mat. 18. Si peccaverit in quocunque assistens de possibili opportunitate debet eum corripere. Et per idem, si fuerit obstinata defensio pravitatis hereticæ, vel alterius peccati vergentis ad spirituale dampnum ecclesie,

* Sic MS.
pro *Cestrensis*
in sua *Poli-*
cratica.

ecclesie, debet in casu penes superiores accusari,
ad finem ut ex ejus correctione periculum eccle-
sie caveatur. Sic enim reprehensus est *Petrus* a
Paulo ad *Gal* 2°, & multi papæ irregulares per
Imperatores depositi, ut narrat * *Cestrensis* in sua
policronica libro 5°. Ecclesia enim est supra istum
pontificem: Ideo dicere quod iste non debet cor-
ripi ab homine, sed a Domino quomodocunque
peccaverit, videtur mihi implicare quod ipse sit
supra Ecclesiam sponsam Christi, & quod ad
instar antechristi figuratur ejus extollentia super
Christum. Christus enim, licet impeccabilis,
voluit esse subjectus principibus etiam in ablato-
ne suorum temporalium ut probatur *Mat.* 17.
Hec est aliqualis responsio ad bullam. Ista
Conclusiones dixerim ut granum fide separatum
a palea qua igitur ingratum lolium quod post
florem ruboris vindicte fetentis, parat pabu-
lum contra scripturas fidei Antechristo. Cujus
infallibile est signum quod regnet in Clero vene-
num luciferinum, superbia consistens in libidine
dominandi, cujus conjux terrenorum cupiditas
concreet filios Diaboli, extinctis filiis evan-
gelice paupertatis. Judicium vero ubertatis hu-
jus propaginis probatur ex hoc, quod multi
etiam filii paupertatis degeneres sovent loquendo,
vel tacendo partem Luciferi, non valentes aut
non audentes propter semen hominis peccati in-
jectum in cordibus, aut timorem servilem de a-
missione temporalium, stare pro evangelica pau-
pertate.

*Hec sunt Conclusiones quas vult etiam usque ad
mortem defendere. ut per hoc valeat mores ecclesie re-
formare.*

About the same time Dr. *Wicliffe* wrote an An-
swer in *Latin* under a feigned Name to a certain
* *mixtim* Doctor whom he calls a * *medley Divine* who had
theologm. defended the *Papal Supremacy* and *Infallibility*: And
MS. in Ar- maintained, That 'if any one be Pope he is
chi. B. 10. 'then incapable of sinning, at least mortally: And by
con-

' consequence if he wills or ordains any thing, it is there-
 fore Just.' From whence Dr. *Wiclif* observes,
 it follows, that ' The Pope may take away any
 Book from the Canon of Scripture, and add any
 new one, and alter the whole Bible, and so make
 all the Scripture Heresy, and establish as Catho-
 lick a Scripture that is opposite to the Faith.'
 For opposing this extravagant Opinion Dr. *Wiclif*
 tells us, ' He was complained of at Rome to the
 Pope, who dispersed his Bulls for the taking of
 him, and sent other Bulls for condemning him as
 an Heretick, and others again to the Prince not
 to hinder the Execution of these Bulls, but to
 assist the Prelates that this Professor of the Gos-
 pel may quickly be dispatched.' He then men-
 tions the 7, 10, 11, 13, 16, and 18th of the Con-
 clusions as they are numbred in his *two Defences*
 and *Explanations* of them; the *Two* last of which
 especially, he tells us, being reported to the
 Court of Rome were condemned as heretical.
viz. That it is lawful for Kings to take away the
 Temporalities from ecclesiastical Persons who habitu-
 ally abuse them: And that an Ecclesiastick, even
 the Pope of Rome may lawfully be corrected, and
 even accused by their Subjects and the Laity.' He
 proceeds to vindicate the other four, and shews
 that it is blasphemous to assert that ' Neither the
 Pope nor any one else can erre in pretending that
 they can on all Occasions bind and loose, from
 whence it follows that they can as certainly bind
 and loose as God himself,' From whence he in-
 fers That ' Christians ought not to suffer so noted
 a Heretick and Blasphemer to live upon the Earth,
 and especially not to maintain such an one as
 their Captain, since he will lead his Company
 with their Consent over a Precipice; that secular
 Lords ought to resist him, not only on Account
 of the Heresie he imposes on them with Respect
 to the Exercise of a Power which they have to
 withdraw their Alms from a delinquent Church;

' Nor only because he condemns it as heretical to
 ' assert that *he can only ministerially distribute the*
 ' *Goods of the Church* : But because he imposes an
 ' *Egyptian Bondage* on them, and takes from
 ' them the Liberty of the Law of Christ.' He
 proceeds to exhort the ' Soldiers of Christ, as
 ' well Seculars as Clergy, to stand for the Law
 ' of God even unto Blood, and not to suffer them-
 ' selves to be overpowered with the Fear of Pain,
 ' or the Love of 'Company and worldly Profit.'
 And shews that ' Whether the Judges or Dele-
 ' gates, by the Pope's Permission, proceed to
 ' condemn his Conclusions; or the Lord Pope
 * Sic MS. himself by the Instigation of * *Surgius* or *Julian*
 pro *Sergius*. ' the Apostate, or of his own Motion accompa-
 ' nied with the Ignorance of Scripture, or the In-
 ' stigation of the Devil; or an Angel from Heaven
 ' should promulge that blasphemous Opinion, the
 ' Faithful who hear the Honour peculiar to their
 ' Lord unfaithfully usurped, are unanimously for the
 ' saving the Faith to make Opposition to it.' For,
says he, ' If it were once established That if the
 ' Pope or his Vicar pretends that if he on any
 ' Occasion looses or binds, he does really loose or
 ' bind; how will the World stand? For then if
 ' the Pope pretends that he binds with the Pain
 ' of eternal Damnation whomsoever opposes him
 ' in his Acquisition of temporal Things whether
 ' moveable or immoveable, or whatever he does;
 ' he is actually bound, and by consequence it
 ' would be the easiest thing imaginable for him to
 ' obtain all the Kingdoms of the World, and de-
 ' stroy or subvert the whole Ordination of CHRIST.'
 He therefore asks; ' Since for a lesser Fault than
 ' such an Usurpation of Divine Power, *Abiathar*
 ' was deposed by *Solomon*, *Peter* reprov'd to the
 ' Face by *Paul*, nay many Popes have been depo-
 ' sed by Emperors and Kings; what should hinder
 ' the Faithful from complaining of a greater Inju-
 ' ry done to their G O D? For, according to that
 ' blasphe-

' blasphemous Opinion, it would be easy for the
 ' Pope to turn the whole World upside down :
 ' Seeing the Pope may with all his Clergy plunder
 ' the Laity of their Wives, Daughters, and all
 ' their Goods without any Opposition. Because,
 ' as it is said, even Kings may not take away any
 ' thing from the Clergy, nor is it lawful for a Lay-
 ' man to find Fault with a Clergy-man, or to
 ' complain of any thing he does ; But if the
 ' P O P E decrees any thing, immediately his Plea-
 ' sure is to be obey'd.' He concludes with ob-
 ' serving that ' True is the Reasoning of the most
 ' holy Pope Peter, 1. Pet. 4. *If any Christian mi-*
 ' *nister, he ought to do it as of the Ability which G O D*
 ' *giveth, that G O D in all things may be glorified :*
 ' Who grants to his Vicars the Light of Under-
 ' standing the Scriptures, that they as meek and
 ' lowly Sons born for their Fathers may observe
 ' them in good Manners, being zealous for the
 ' Edification of the Church, by the Observance
 ' of the Law of CHRIST. In order to which it
 ' behoves Men, according to the Rule of Holy
 ' Scripture, in the *first* Place to lay aside an Af-
 ' fection for earthly Things, and to live retiredly,
 ' justly and godly in evangelical Poverty.'

P. 68. l. 3. for *Lyndwood* r. *Sir Thomas More*.

Ibid. l. 6. add after *English* : *Sir Thomas's* Mi-
 stake seems to have proceeded from hence ; He
 had read *Lyndwood's* Gloss on the Words *noviter*
compositus in Arch-Bishop *Arundel's* Constitution
 against translating the Bible into *English*, which
 Gloss runs thus : *Ex hoc quod dicitur noviter com-*
positus, apparet quod libros, libellos, vel tractatus
in Anglicis vel alio Idiomate prius translatos de textu
scripturae legere non est prohibitum. From hence *Dialogue*
Sir Thomas seems too hastily to have concluded lib. 3. c. 16.
 that there were * *other old Translations of the Bible* fol. 94 a 97. a
 before ed. 1529.

Z 2

* Fol. 94. a. *Sir Thomas* tells us that As for other olde
 ings, that were before *Wyclifys* Days, remayne lawfull,
 and

before Wiclif's Time, and that it was agreed by the Clergy that the English Bibles so translated should remain. But it does not appear certain from this Gloss that the whole Bible was translated into English before Wiclif's Time, however such English as was spoken after the Conquest. We are indeed

Usher de told by Bosson of Bury that Ælfred King of the
scrip. & S. West Saxons A. D. 890, *Totum fere Testamentum*
Verna. p. 124 *in linguam Anglicam transtulit*; Translated almost

ibid. p. 123. by Ailred Abbot of Rieval that *Sacros apices in linguam Anglicam vertere laborabat*; and by others that he began to translate the *Psalter*, but did not live to finish it. But all these Translations were only into such English as our Saxon Ancestors spoke. To these Translations possibly Lyndwood refers in his Gloss, that the Design of the Arch-Bishop's Constitution was not to prohibit such Books, little

and be in some Folks's Handys had and red. But then afterwards he allows it to be a doubtful Cravall whether thys Translation was made before Wycliffys Days, or

Corrup. of Tynnyss. However the learned Dr. Thomas James seems to
the Script. &c. take it for granted on the Authority of Sir Thomas, that there
p. 225. were English Bibles which were translated afore Wiclif's

De Scrip. Bishop Usher represents as if he had guessed it came forth just
S. vernac. p. 100 Years before Wiclif's Translation. The learned Mr.
155 Ed. 4^o. Wharton places the Date of it A. D. 1290. as if Wiclif's
Ibid. p. 424. Translation did not come forth till 1390. fix Years after his

Death. The same learned Person attributes the Prologe which was printed as Dr. Wiclif's A. D. 1550 to the Author of this supposed older Translation. But, whoever was the Author of this Prologe, it must needs have been written since the Year 1330 or rather 1360. Since he expressly mentions Nicholas Lyra's Exposition of the Bible, who, as Mr. Wharton tells us, died 1340, and finished this Work A. D. 1330, and Richard Arch-Bishop of Armagh, whom he styles Arma-

Ap. ad Cl. chanus, who died 1360. Besides, both Dr. James and
Cavei Hist. Mr. Wharton agree that there were but two Translations of the
Lit. Vol. I. Bible into English before the Reformation, of which if
p. 21. Dr. Wiclif's Translation finished, as I suppose, about 1381, and John Trevisa's ended 1387 be allowed to be two, where is

there Room to suppose another?

Books

ooks or Tracts thus translated from the Text of Scripture, into *English* Saxon. As to the Argument from the Language that 'It is much more old and obsolete than that of *Wiclif*, and even of *Richard Rolle* who died 35 Years before him;' If the Matter of Fact be so, which I have not an Opportunity to examine, it may perhaps be owing to *John Trevisa's* being a *Cornish* Man, or at least beneficed in that County, where 'tis well known the Dialect is to this Day *old and obsolete*. So that on the whole, I conclude that the *first* Translation that was ever made of the whole Bible into the *English* Language spoken after the Conquest, was made by *Dr. Wiclif*. But I proceed.—

P. 69. l. 1, 2. dele *that they*.

P. 86. l. 7. add after *Collection*.

However it ought not to be concealed that elsewhere his Expressions seem to intimate another Opinion. Thus in the beginning of this Confession he declares that his Belief is that *The same numerical Body of CHRIST which was incarnate of the Virgin, which suffered on the Cross, which lay three days in the Grave, which rose again the third Day, and which fourty Days after ascended into Heaven and sits at the Right Hand of GOD the Father spiritually; that the same Body and the same Substance verily and really the sacramental Bread or consecrated Host which the Faithful see in the Hands of the priest, tho' he presently adds, That he does not care to say that the Body of CHRIST is essentially, substantially, corporally or identically that Bread, as the intended Body of CHRIST is that Bread: For that the Body it self is not extensively or in Dimension that Bread. He believed, he said, that there is a threefold Manner of the Body of CHRIST being in the consecrated Host, viz. A Virtual, Spiritual, and Sacramental. So elsewhere he says 'That this Sacrament is the Body of CHRIST, and not only that which shall be or which figures sacramen-*

Trial. lib.

IV. c. 4.

' tally the Body of CHRIST, and that that Bread
 ' which is this Sacrament is verily the Body of
Ibid. c. 27. ' CHRIST.' And agen, ' That the Host is to be
 ' adored principally for this Reason, not becaule
 * *aliqua liter.* ' it is in * some respect the Body of CHRIST,
 ' but because it contains in a secret Manner the
 ' Body of CHRIST within it self.' For he is very con-
Wycket. ' stant in asserting that ' The Bread by the Words
 ' of Consecration is not made the Lord's glorifi-
 ' ed Body, or his spiritual Body which is risen
 ' from the Dead, nor his fleshy Body as it was
Trial. lib. ' before he suffered Death: But that the Bread
IV. c. 4. ' still continues Bread, and so there is Bread and
 ' the Body of CHRIST together.' This he ex-
 plains by this *gross Example*, as he calls it: ' It
Ibid. ' is, *says he*, not true that a Man when he is made
 ' a Prince or Prelate of the Church, ceases to be
 ' the same Person he was before, on the contrary
 ' he continues altogether the same Substance some-
 ' what exalted.' In his Homilie on the Feast of
MS. C.C.C. *Corpus Christi*, on those Words of *John 6. My Flesh*
in Cambrige. *is Meat indeed*; he observes that CHRIST tellith in
K. 15. this Gospel of Jon that *Men schulden godely eate*
 his Fleische, and godely drinke his Bloud. But
 to return:

Knyghton

P. 88. put * before *Earthquake*, and add in a
 marginal Note at the Bottom, * The *Godflow*
 Chronicle tells us that this Earthquake was on the
Wednesday before *Whitsunday* or *May 30*, about
 One a Clock in the Afternoon.

Knyghton P. 91. l. 25. add these two Paragraphs after
de ev. Ang. excommunicated. These XXIV Conclusions being
col. 2650. thus condemned by the Arch-Bishop as *Heretical*
 and *Erroneous*, and all and singular those who
 should for the time to come defend them, pro-
 nounced excommunicated: That this might be
 the better known to all, a general Proceffion was
 ordered to be made the next *Whitsun-Week* fol-
 lowing through the City of *London*, at which all,

as

as well Clergy as Laity of every Degree went barefoot according to their Stations; and after the Procession was over, a Sermon was preached by *John Kiningham* or *Knygham* a *Carmelite* Frier and Doctor in Divinity.

The Arch-Bishop likewise wrote to the Bishop of London, notifying to him his Condemnation of the abovementioned *Conclusions*, and commanding him 'with all speedie Diligence to enjoin all and singular his Brethren and Suffragans of the Bodie and Church of *Canterburie*, that every of them in their Churches and other Places of their Citie and Dioceffe do warne and admonish, That no Man from henceforth, of what Estate or Condition soever, do hold, preach, or defend the foresaid *Heresies* and *Errors* or any of them, nor that he admit to preach any one that is prohibited or not sent to preach, nor that he heare or hearken to the *Heresies* or *Errors* of him or any of them, or that he favour or lean unto him, under Pain of the greater Excommunication which he commandsto be thundred against all and every one who shall be disobedient in this behalf.' Fox's / Vol. I. p.

Letters were likewise directed to Friar *Peter* *Coll.* N°. *Sekys* Professor of Divinity of the Order of *Carmelites*, in which the Arch-Bishop tells him that He had heard by common Fame that altho according to the Canonical Sanctions, no Body that is prohibited, or not sent, ought to usurp to himself the Office of Preaching either publicly or privately without the Authority of the Apostolical See or of the Bishop of the Place: Notwithstanding some Sons of eternal Perdition under the Cover of great Sanctity denied any such Power. and claimed to themselves an Authority of Preaching, and were not afraid to assert, dogmatize and publicly to preach as well in the Churches as in the Streets and other profane Places within the Province of *Canterbury*, some Propositions and Conclusions underwritten

which are heretical, erroneous and false, being
 formerly condemned by the Church, and repugnant
 to its Determinations, which threaten the Subver-
 sion of the State of the whole Church, and the
 Tranquillity of the Realm; and by so doing did
 infect some of the Faithful, causing them la-
 mentably to stray from the Catholick Faith with-
 out which there is no Salvation: That therefore
 he considering that he ought not to pass over in
 Dissimulation so pernicious an Evil which may
 creep on many, and by its deadly Contagion de-
 stroy their Souls, least their Blood should be re-
 quired at his Hands, had by the Advice and As-
 sent of very many of his Brethren and Suffragans
 called together a great many Doctors of Divinity,
 and Professors of the Canon and Civil Law, and
 others of the Clergy whom he believed to be the
 most eminent and skilful in the Kingdom, that
 they might give their Votes and Sentiments on
 the aforesaid Questions: That the aforesaid Con-
 clusions and Assertions being openly produced
 and diligently examined in his Presence and the
 Presence of his Brethren and the Doctors called to-
 gether, it was finally found and declared, that some
 of those Questions were heretical, and some of
 them erroneous and repugnant to the Determinati-
 ons of the Church. He therefore commissioned and
 commanded the abovesaid Peter Stokys, enjoyning
 him by virtue of that Obedience he owed him,
 publicly to admonish and inhibit, as he did by the
 Tenor of these Presents, that no one for the future
 of whatever State or Condition do hold, preach or
 defend the Heresies or Errors aforesaid or any of
 them, in the University of Oxford, in the Schools
 or out of them, publicly or privately, or do hear or
 hearken unto, or favour or adhere to publicly or
 privately any one who preaches these Heresies
 or Errors or any of them, but do fly from them as
 from a Serpent sending forth pestilential Poison,
 and avoid them on Pain of the greater Excommu-
 nication,

on, which by these Writings he did decree
 t all and singular those who on this Occasi-
 wned themselves Rebels and did not obey
 monitions.' This Letter or Commission is
 : the Arch-Bishop's Manor of *Otteford* the
 ay of the Month of *May*, A. D. 1382.
first Year of his Translation.

notwithstanding this Condemnation, so
 t seems, were Dr. *Wiclif* and his Followers
 ood Graces of the Chancellor of the Uni-
 f *Oxford*, that one of them, Dr. *Nicholas*
 le who had been cited and appeared before *Colleg. No.*
 sh-Bishop at his Court lately held at the III.

ing Friars, and who, as the Arch-Bishop
 : Chancellor, was notoriously suspected of
 ning in his Sermons and Doctrines the said
 l and erroneous Conclusions, was appoint-
 he Chancellor to 'preach in his Room be-
 he University the most honourable Sermon
 e Year, and therefore deputed to the Chan-
 for the time being.' This was directly

y to the Arch-Bishop's Mandate to his
 uns, and therefore he advises and exhorts
 ancillor in a Letter written from the same
 and two Days after the former, 'for the fu- *May 30th.*
 not to shew any such Favour to such Men,
 e should be thought one of their Sect and
 ber, and because the King and Lords had
 ised to assist him and his Suffragans, so that,
 e Grace of God these Men should reign
 nger.' He further advises the Chancellor,

he and the University might learn to abhor
 ompany and erroneous Opinions of these
 mptuous Men, to take Care manfully to

by *Peter Stokys* in the Publication of his
 Arch-Bishop's] Letters directed to him a-
 t such sort of Conclusions in defence of the
 olick Faith: And to cause those Letters at
 effectually to be published in the Divi-
 Schools of the University the next time a

{ Divinity

‘ Divinity Lecture was read there; by the Bedle of
 ‘ that Faculty: And to write back Word to the
 ‘ Arch-Bishop what he had done in this Matter.’

P. 92. l. 5. for him r. his Followers.

P. 93. l. 6. from bott. for The Arch-Bishop
 likewise wrote to *Robert Rigge* who was now Chan-
 cellor of the University. *r. The Arch-Bishop*, very
 probably, finding nothing done in answer to his
 Letters sent to *Robert Rigge* at this Time Chancel-
 lor of the University of *Oxford*, sends other Let-
 ters to him, (tho’ in this I affirm nothing)——

MS. Hyper. P. 94. l. 13. for which being backed with the
Bodl. 163. Kings Letters — to lives. r. ‘ The next Day the
fol. 70. a. ‘ Chancellor was had before the Council, where

‘ he was commanded by the Lord High Chancel-
 ‘ lor to obey every Precept of the Arch-Bishop’s.
 ‘ The Chancellor therefore went down immedi-
 ‘ ately to *Oxford*, and the Sunday following pub-
 ‘ lished the Arch-Bishop’s Mandate: At the same
 ‘ time, as it is said, setting the *Seculars* against
 ‘ the *Religious*, telling them that the *Religious* would
 ‘ ruine the University: Insomuch that the *Religi-*
 ‘ *ous* many of them went in Fear of their Lives:
 ‘ Tho’, as the Writer of this Account tells us, they
 ‘ only defended the Church’s Part.’

Ibid. l. 23. for this to Errors add after &c. Crum-
pe in particular had, it seems, shewn himself very
 violent against *Dr. Wickliffe* and his Followers, cal-
 ling them *Lollards*, and treating them with a great
 deal of Scandal and Contempt. This was re-
 sented by *Dr. Wickliffe*’s Friends, so that, as *Crum-*

Coll. N°. VI. pe sets forth in his Complaint to the King, &c.

‘ He being absent at *London* to assist the Arch-Bi-
 ‘ shop in the Court held by him at the preaching
 ‘ Friars to condemn the Conclusions which *Dr. Wi-*
 ‘ *cliffe* was said to maintain, they prefer’d a Com-
 ‘ plaint against him in the Chancellor’s Court, of
 ‘ his having broken the Peace of the University
 ‘ in the last Lecture he read in the Schools. On this
 ‘ *Crumpe* was cited to appear and give in his An-
 ‘ swer,

‘swer, and on his not appearing was pronounced
‘contumacious, and suspended from his School-
‘Exercises and Lecture.’ Of this Proceeding a-
gainst him *Crumpe* complained to the King who
having received the Complaint summoned the Chan-
cellor and Proctors to appear before him in Coun-
cil: Where the Merits of the Cause being exami-
ned it was determined that the whole Process a-
gainst *Crumpe* was null and invalid, and that he
should be restored to his School-Exercises and Lec-
ture. For the confirming which Sentence the *Coll. N^o. VI*
King issued out his Letters Patents directed to the
Chancellor and Proctors of the University, dated
July 14, wherein he commands them ‘on pain of *A. D. 1382.*
‘forfeiting all and singular their Liberties and Pri-
‘viledges, and every thing else which they can
‘forfeit, without Delay to execute the Decree and
‘Sentence of the Council! And not to hinder,
‘grieve or molest *Frier Peter Stokys* on account of
‘his Absence from the University, or *Frier Ste-*
‘*phen Patryngtone*, or any other Religious or Se-
‘cular who favours them on account of any thing
‘said or done by them concerning the Condemna-
‘tion of the Doctrine of Master *John Wiclif*, &c.
‘or the Punishment of their Favourers; but to do all
‘they can to promote Peace and Unity in the
‘University, and especially betwixt the *Religious*
‘and *Secular*, and to cherish and preserve it with
‘the utmost Diligence.’ These Letters are dated *A. D. 1382*
July 14 in the *sixth* Yere of the King’s Reign. *Trial. lib. IV.*

P. 96. l. 16. from bottom, add after Tyrants: c. 37.

And that this Particular, that *the People may cor-* * *iners pi-*
rect delinquent Lords at their Pleasure, is a * *silly catia a fra-*
†† *Piece of Invention of the Friars, or a foolish* *tribus adin-*
Scrowle of their devising. *venta. Sic.*
cod. imp.

†† *I can only guess at the meaning of the Word Picatia ha-*
ving never met with it any where else. It may perhaps be
made from Pica and the Words iners picatia be intended to
signify a foolish Prating or Chattering, &c.

De Sathana P. 98. l. 17. Put before *Urban VI.* this Mark *,
ne astu con- and at the bottom this Note. * Of this Pope
tra fidei. Dr. *Wiclif* thus speaks; Of thes two Popis it is
 MS. likely to me that *Urban* the Sixte is the better

Man, and the better *Lyvere* by Goddis Lawe, but this Supposalle is lasse than Bilebe, as many Crowthis ben nogt Cristen Wennes Bilebe. As to thes Eleccions I have no Knowledge of God whether of thes be confermed of God, but it is likely to me that the first Eleccion of oure *Urban* is moze confermed to Goddis Wille. Of bothe thes two Materis ben many Witnensis, first, *Richard de la Souche*, *Knyghton Persey*, *Richard Zigete*, *William Okam*, *Symkyn Borewelle*, *Jon Curteys*, *Pyeste*, *Jon Pacown*.

P. 102. l. 16, 17. put this Mark * before the Words *Trouble* and *Danger*, and in the Margin at the bottom * Of this Dr. *Wiclif* often complains in

† *Lib. IV.* his Writings, particularly in his *Triologue*. † Ex-
 c. 39. perimento didici quod tractatus de istis Ordinibus dolorem ingerit tam subiectivum quam objecti-

* *Ibid.* c. 4. vum. — * Multitudo fratrum & aliorum vocatorum Christianorum — mortem tuam multipliciter ma-
 † *Ibid.* c. 17. chinatur. — † Concedo quod saepe contra caput meum & prosperitatem meam mundanam protuli istam sententiam [contra dotationem Ecclesiarum.]

A. D. 1388. P. 103. l. 16. add after *Purpose*: A Commission was given to ' *Thomas Brightwell* D.D. Dean of
 ' the new College at *Leicester*, *William Chesulden*
 ' Prebendary of the same College, *Richard de Barowe* Knight, and *Robert Langham* to seize all the
 ' Books, Treatises and little Books of Mr. *John Wiclif*, *Nicholas Hereford*, and *John Aylston*, and
 ' to send them up with all possible speed to the
 ' Council: And to make Proclamation strictly requiring in His Majesties Name, that no Person
 ' of what Degree, Condition or Quality soever
 ' under the Penalty of being imprisoned, and forfeiting whatever they can forfeit, do presume to
 ' maintain, teach, or obstinately defend publicly
 ' or

‘ or privately any of the wicked and scandalous
 ‘ Opinions contained in the said Books, or to keep,
 ‘ copy, buy or sell any such Books, Tracts, and
 ‘ little Books in any manner whatsoever.’ This
 Commission is dated at *Westminster May 23^d*. in
 the 11th Year of the Kings Reign.

About *eight* Years after this a Brief was obtain-
 ed from the King and Council to the Chancellor
 of the University of *Oxford*, commanding him to
 ‘ cause to be removed from the University *Robert*
 ‘ *Lychlad* and all the other heretical *Lollards*, and
 ‘ such as were suspected of heretical Pravity.’
 This Brief is dated *July 18* in the 19th Year of
 the King’s Reign.

A. D. 1396.

By another Brief of the same Date, ‘ The Chan-
 ‘ cellor and Doctors are required by the Faith and
 ‘ Allegiance by which they are bound to His Ma-
 ‘ jesty, and on pain of forfeiting all they can for-
 ‘ feit, to call together all and every one of the
 ‘ Doctors of Divinity of the University, Regent
 ‘ and Non-Regent, and to read and examin *Wic-*
 ‘ *lif*’s *Trialogue*, and to put into Writing the
 ‘ Heresies and Errors which shall be condemned
 ‘ by them and the said Doctors; and without de-
 ‘ lay distinctly and openly under their Seal to cer-
 ‘ tify in the Chancery all and singular the Things
 ‘ which they shall perceive and find, together
 ‘ with the particular Inclinations and Opinions of
 ‘ the foresaid Doctors.’

It seems as if the University did not very rea-
 dily comply with this Injunction of the King’s,
 pleading the Priviledge of an exempt Jurisdiction.
 For the beginning of the very next Year Letters A. D. 1397.
 Patents dated the 30th Day of *March* were sent
 to the Chancellor, Masters and Doctors, ‘ forbid-
 ‘ ding the University to claim any Exemption by
 ‘ Colour of any papal Bull, to the Prejudice of
 ‘ the Royal Authority, or in Favour and Support-
 ‘ ance of *Lollards* and Hereticks, but that they ut-
 ‘ terly renounce such a Bull on Pain of losing all
 ‘ their Liberties.’

These,

These, it's not unlikely, were obtained by Arch-Bishop *Arundel*, who in a Convocation which met the latter End of the last Year *Feb. 26.*

Ibid. blot out these Words. *For this Purpose 12 Years after his Death Arch-Bishop Thomas Arundel in the Convocation which met February 26 that Year——*

Histo. & P. 103. l. 21. add after doing. The Arch-Bishop likewise, at the importunate Request of the Prelates and Clergy at that time assembled, (who desired that his Grace would visit the University of *Oxford* which they said was wholly infected with *Wiclif's* Doctrine, and brought forth abortive Children, wholly degenerate from the ancient Race,) wrote to the Chancellor, Doctors and Masters, and signified to them that 'He was informed that almost the whole University was touched with heretical Pravity, and that therefore he had determined to make a Visitation in the Church of *St. Mary's* or some Part thereof.' To purge themselves of this heavy Accusation it was ordered in the Congregation of Regents that XII of the University should be appointed to examine Books, Lectures and other Works, especially those of *Wiclif*, which were suspected of Heresy. This however did not pass without any * Opposition. For to that Degree did the Opinions of *Wiclif* at that time prevail in the University, that it was to no purpose to attempt, what they called a Reformation. However, the XII Delegates proceeded to execute their Commission, and out of fourteen Tracts of *Dr. Wiclif's* pick'd out † 298 Con-

* Of those that opposed this Censure, and the Arch-Bishop's Constitutions the following are named, viz. John Luck of *Merton College*, Rowland Brice of *Queen's College*, and John Kerby and Robert Burton both of *University Coll. Antiq. Univ. Oxon.* p. 206. c. 2.

† In the *Fasci. Rerum.* The Number of Conclusions or Articles sent by the University to the Council of Constance is 301.

clusions which they thought deserved to be censured. These they sent up to the Arch-Bishop and the Convocation then sitting at St. Paul's, together with a Letter signed by the XII Delegates, in which they tell his Grace and the Synod of the Clergy, ' that being supported by their Authority, and in Obedience to his Graces wholesome and earnest Perswasions and Admonitions, they had by twelve select Men, Masters and Doctors very deliberately inspected many Books, little Treatises, and other Tracts, and many little Pieces of *John Wiclif*, and marked in them, excerpted from them, diligently digested and censured, those things which seemed to them contrary to sacred Doctrine, and by consequence deserving the Fire. But since with very many *their* Authority was but small, they offered those Conclusions being put together to the more mature Examination of his excellent Paternity and his Brethren, that by them, if they please, these Conclusions may be further intimated to their most Holy Father the Pope.'

P. 106. l. 25. after *approved*, add in a new Paragraph.'

In the Year 1411. *Fourty five* Articles said to be A. D. 1411. Dr. *Wiclif*'s were condemned at LONDON by the MS. E libro Arch-Bishop of *Canterbury*, 13 Bishops and 30 prec. jun. Doctors in Divinity, of which some are said to be scandalous, others erroneous, and the rest infected with heretical Pravity. The *first* of these Articles is, That *the Substance of material Bread and of Wine likewise remains in the Sacrament of the Altar.*

P. 109. l. 24. put * before *extinguished*, and at the bottom this marginal Note. * So true did Coll. N^o. VII. the Observation made by the *Oxford* Delegates prove, ' That Dr. *John Wiclif* had within these few Years produced so many Heirs of his Sect, that, as they probably believed, they would scarce be displanted or plucked up, with the sharpest

For's Acts ' est weeding Hooks, and roughest Censures.' For
and Monu. it appears by the Register of *John Longland* Bi-
Vol. II. P. shop of *Lincoln* A. D. 1521, about One Hundred
33. &c.

Twenty Five Years after this, that in that Dio-
cesse alone were accused and detected above 500
to whom were objected the following Crimes as
they were then reputed, viz. ' Having a Book of
' the Exposition of the Gospels in *Englsh*; buying
' a Bible; and reading in a certain *Englsh* Book
' of Scripture; receiving a Book of the *ten* Com-
' mandments in *Englsh*; learning the *ten* Com-
' mandments, the *seven* deadli Sinnes, the *seven*
' Workes of Mercy, the *five* Wittes bodily and
' gostly, the *eight* Blessings, and *five* Chapters of
' St. *James's* Epistle; learning the *Pater Noster*,
' Ave, Creed and *ten* Commandments in *Englsh*;
' reading *Wiclif's* Wicket; and speaking against
' Pilgrimage, worshipping of Images, and the
' singing Service then used in Churches.'

P. 119. l. 3. add after offend: But one would
imagine the following Words of Dr. *Wiclif*, should
be decisive in this Point, to shew that he did not
hold that *Dominion was founded in Grace*, or that
an exact Probity gave a Title to Probity and Pow-
er. *Ad tertium objectum tuum dictum est sapiens quo-*
modo duplici titulo stat hominem habere temporalia, sci-
licet titulo originalis justitie, & titulo mundana justie.
Titulo autem originalis justitie habuit Christus
omnia bona mundi, ut saepe declarat Augustinus illo
titulo, vel titulo gratia justorum sunt omnia, sed
longe ab illo titulo civilis possessio.

Trial. lib. IV.
c. 17.

P. 122. l. ult. add after Seal; and otherliche
secular Officis in the Chekir, nithir be Stewardis
of Lordis, ne Stewardis of Halls, ne Clerkis
of Kitchene, ne Clerkis of Accountis, neithir be
occupied in any secular Office in Lordis Courtis.
Most while secular Men ben sufficient to do such
secular Officis.

P. 123. l. penult. for *Paper r. Papers.*

l. ult. for *or r. and.*

P. 124.

3. addit. p. 400.

P. 124. l. 34. add after *Bliss*. In his Tract against the Indulgence granted by Pope *Urban VI* to those who went with Bishop *Spenser* on the Croisade against the *French*, Dr. *Wiclif* observes, that gif this Faith [that no Man may assoyle Men of alle Synnes that they have do] were told to Popis and to Cardynals and Prelatis under them, by the Grace of God their Bargeyn of assolinge and eke of cursynge schulde bygile fewer Folk that schuld holy trist in CRIST. And agen, Thus may Men se that holy Churche schulde stonde stable gif Men affiede them in CRIST, and stode mekely in ther Degree, —

P. 126. l. 30. add after *Men*. For it was then pretended to use Dr. *Wiclif*'s own Words, that secular Men schulde nogt juge of Clerkis, howebeit thei have done, thei have proper Juges as Popis and Bischopis, and other Juges under them. But to this Dr. *Wiclif* replys. Wel, says he, I wot that Men were wont by Jugement of Yngland to dampne Prestis and Clerkis for Robberie and Theft, and also for Traiterie and other smale Trespas, and gif thei nowe denye thys, thei denye the Regalie. De domi-
nio divina.
MS.

Ibid. add in the marginal Note at the bottom after *excluded*, What seems to have given Occasion to the charging Dr. *Wiclif* with want of Skill in reckoning the constituent Parts of the Church, is what he says in his *Dialogue Nec dubium quin in aliis duabus partibus Ecclesiæ scilicet militari brachio atque popularibus*. Lib. IV. c. 17.

P. 129. l. 21. add in a new Paragraph.

In his Homily on the Epistle for the 6th Day after Christmas-Day. *Quanto tempore heres parvulus est.* Gal. 4. he observes, That the Chirche that wandryth here is maad thral bi Hannes Lawe, uth mo ben spraungen bi Antichrist than weren in the olde Lawe that ben now left as God bidith. And so the Chirche is now thral moze than in tyme of the olde Lawe, uth Hannes Lawis

ben woȝe than weren GODDIS Lawis that now ben left. And Antichrist is maad a Turour oȝ a Governour of the Chyrche moȝe ſool than the Childȝen that ſchulden be governed by GODDIS Lawe. And of alle Synnes that now ben this is moſt perilous and gretous that leſſeth the Freedom that CRIST hath purchaſid and maketh Men thial to Synne and to ſend. And thus it were a moche Vertu to gete agen our former Freedom, and trowe no Prelate in this Chyrche, but if he grounde him in GODDIS Lawe. And thus Men ſchulde ſhake awei al the Lawe that the Pope hath maad, and alle Bullis of theſe newe Ordȝis but in as moche as thei ben groundid in the Lawe that GOD hath geben.

P. 136. l. 4. add after *better* a new Paragraph.

Codd. Ric. By a Sacrament Dr. Wiclif tells us he meaps
James in A Tokyn that may be ſcen of a thing that may
Bibli. Bodl. not be ſcen with any bodily Eye. Of ſuch Sacra-
ments he reckons *Seven*, but he dos not allow
them all to be generally neceſſary to Salvation.
For thus he ſays of Confirmation; *Non tamen video*

Trial. lib. quod generaliter fit hoc sacramentum de neceſſitate
IV. c. 14. *ſalutis fidelium.*

Ibid. lib. IV. c. 11. Of Baptiſm he declares his Opinion that it is
neceſſary to Salvation: Which he founds on that
Saying of CHRIST's to Nicodemus, John III. 5.
Except a Man be born of Water, &c. But he ſaid
it was no matter whether the Perſons baptized were
dipped three times, or had only Water poured on their

Ibid. lib. IV. c. 12. Heads. He likewiſe obſerves that it is probable That
CHRIST can without this Waſhing, ſpiritually bap-
tize Infants, and by conſequence ſave them; but then
he cautions againſt neglecting the Baptiſm with Wa-
ter, on Suppoſition that we are baptized with the Spi-
rit. He'elſewhere thus expreſſes himſelf concern-

Of the 7 ing the Miniſter of the Sacraments. We ben
Sacraments taugt, ſays he, that no Man hath Power to mi-
niſtre them to the Puple, but if he be a Prieſt,
MS. inter c. d. Ricd. laſt in time of P. d. For in time of Rede a
James. 3. Woman

Woman may cristen a Child with full Will to cristen it, and with these Words perfectly sayd: *N.* I cristen the in the Name of the Fadir of the Sonne and of the Holy Gost, so be it. * Zhe also here a Mannes Schrifte of a Womans in Tyme of Bede. But nethles, Frendis, God forbide that any Man take uppon him any more then he schalbe after the Ordinaunce of God. He further cautions Men against seching God's Wolschep to litel and their own too mithe: And observes that Ppccis moun minister to the People the Tokens of sicke Sacramentis; but the spiritual Grace withine that we se not, is ministered to us of God that is Prcst and Bischop of our Soules. For if there weren Men that wolden be turnid to the Feith, and be maad Chyristen, a Prcst may well telle them the Articles of Bilebe, and counsele them to be chystned, and astic chysten them in Water; but God that gibeth thein Grace to bilebe in him, he chystneth ther Soules, that is to sey walschith their Soules fro the Uncleanesse of all manner of Sinnes, and thetsofe ben Children, and sunntimes Men and Wymmen cristened in Water. This shews how far he was from denying the Necessity of Baptism, and understanding CHRIST's Words *John III.* not of material Water, but of the Water which flowed from our Saviour's Side. Collier's H. Vol I. p. 585. c. 1.

Also, says he, in the Sacrament of CONFIRMATION we schullen understand that thoug the Bischop make a Cross with holy Oyle with his Thumbe on a Childes Fozhede, or on a Mannes, the Childe or the Man reseiveth not the Giftris of the Holy Goste of the Bischope, but of the Gifte of God. Elsewhere he shews that the Oyl with which they anoint Children at this Time, and the Linen Hood or Vail put over their Heads are a Ceremony of little Importance, and which has no Foundation in Scripture: And concludes That ' he does not see ' that this Sacrament is reserved to ' State Prelates; Trial. lib. IV. c. 14. * Episcopis Cesaris.

lates; that 'twould be more religious, and more conformable to the way of speaking in the Scripture to deny that the Bishops give the Holy Spirit, or confirm the giving of it: And that it seems to some that the trifling and short Confirmation of the Bishops, at that time used, with the Ceremonies added to it for the sake of Pomp, was therefore introduced by the Motion of the Devil, that the People may be mocked as to the Faith of the Church, and the State or Necessity of Bishops be more believed.'

Of the 7 Sacraments. P. 137. l. 6. add after *Law*. Elsewhere he observes, That in *Schrisste* though we telle our Sinnes to a *Pzeest*, and he put on us *Penaunce*, we are also assailed never the rather, but if *G O D* that is the *Pzeeste* of *Soules* se that we sorrow with all our Herttes for our Sinnes, and that we be in ful Purpose and Will to lebe them evermoze astr.

Trial. lib. IV. c. 25. P. 140. l. 24. add after it. He elsewhere 'desires Men not to believe that because the Priest prays for the sick Person, the Prayer of his Faith will save him that is sick.' And concludes That 'in the Sacrament of *Baptism*, and *Confirmation*, and all the rest, Antichrist has invented Ceremonies that have no Foundation in Scripture, and heaped them on the Faithful to the Burden of the Church.'

Ibid. lib. IV. c. 22. Ibid. l. 33. add after *Fornication*. Elsewhere he observes That 'since the Words of the Mind are of more Weight than those of the Mouth, and that to a true *Matrimony* Consent is required, it seems that *that* is not *Matrimony* which is only made by Words *de presenti*: That they determine contrary to the Judgment of the Law of *G O D*, who give it for a Marriage from the bare Words, *I do take thee for a Wife*.' And that *Veritas quidem illi videtur, quod assistente consensu conjugii, & domino approbante, subducto quocunque sensibili signo foret satis, ideo lex conscientiae, & consensum domini in bene viventibus in contractu hujusmodi rectissime*

* Ex nudis verbis.

tissime regularent. He likewise thought it probable *quod tales qui non possunt procreare carnaliter* *Ibid.* lib. IV. *quodammodo illicite copulantur:* And that no ^{c. 20.}

Contract schulde be maad betwixt a yong Man ^{Of Wed-} and an old baren Widowe for love of worldly ^{loc. MS. in-} ^{ter codd. Ri-} ^{chardi. James} ^{3.}

Debte and Enemitie and Maastre of Godes and ^{3.} ^{* beware.}

Sozwe ond Care ynowg. He likewise advises that ech Man * war that he procure no false Di-
voyce for Money ne Fzenschip ne Enemyte (for

CHRIST biddeth that no Man departe of twayne that GOD hath ordeined.) But only for Aboutrye

that Part that kepith him cleane may be departed fro ye others Bed, and for noon other Cause.—

And yif the cleane Part mot live ever chaste the while the tother lieth, or ellys be reconseiled agen.— ^{Trial. lib. IV. c. 20, 21.} ^{IV. c. 20, 21.} Pertheless the cleane may dwelle forthe with the tother that forseiteth, by way of Charite, and Men supposen that that May is grete Charite, gif there be Evidence that the tother wold do wel

astirward. Elsewhere he observes, That 'he is ^{Ibid. lib. III. c. 30.} ^{c. 30.}

' no ways pleased with the Multitude of the Causes of Divorce, since many of them are of human Appointment without any Foundation, as appears particularly by what has been decreed in cases of nearness of Blood: And declares that he will keep himself within the Bounds of what the Scripture teaches.'

' He likewise opposed *praying to Saints*, and u- ^{' be}

* *Notwithstanding this his Opinion he conform'd to the MS. in Usage of this Church at that time, as appears by his Sermons, Bib. C.C.C. yet extant on the following Holy-Days, viz. The Vigil of Camb. K. 15. St. Andrew, St. Andrew, the Octaves of St. Andrew, the 4^o. Vigil*

‘ be fresher, and the Devotion of the People
 ‘ would not be so unduly divided among his Mem-
 ‘ bers.’ He concludes that ‘tis ‘ A Presumption
 ‘ and owing to excessive Covetousness and the
 ‘ want of Faith that any men are canonised for
 ‘ Saints.’

Ibid. lib.IV. c. 11. As to Ceremonies, tho’ Dr. *Wicliff* often com-
 plains of the excessive Multitude of them in his
 Time, and Peoples placing so much Religion in
 the Observation of them, that ‘ They would rather
 ‘ break God’s Commandments, than neglect the least
 ‘ Ceremony.’ Yet he owns it lawful to use them,
 and that ‘ it is necessary we should be led in the Way
 ‘ to Happiness, by some sensible Signs.’ Accordingly
 he speaks with Approbation of Kneeling and Kneec-
 king on the Breast at Prayer.

*The Order
 of Priesthood.*
 c. 14. MS.

‘ Fasting, he says, is enjoined only for the sake
 ‘ of producing an Act and Habit that is better,
 ‘ and so it is commendable as it is an Abstinence
 ‘ from Sin.’ And therefore he stiles it Pharisaical
 to ‘ set a greater Value on bodily Fasting or the
 ‘ breaking of it which are things visible to others,
 ‘ than on a spiritual Fasting or Abstinence from
 ‘ Sin.’

Trial. lib.II. c. 15. Dr. *Wicliff* likewise opposed judicial Astrology,
 observing that ‘ the Foundation of the Astrolo-

*Vigil of the Nativity of our Lord, the Nativity of our Lord,
 St. Stephen’s Day, St. John Evangelist’s Day, Holy Innocents
 Day, St. Thomas of Canterbury, Circumcision, the Vigil of
 the Epiphany, the Epiphany, the Conversion of St. Paul, the
 Purification, the Chair of S. Peter. St. Matthew’s Day, the
 Annunciation of St. Marie, St. Philip and Jacob, the Vigil of
 St. John Baptist, the Nativity of St. John Baptist, the Vigil of
 the Apostles Peter and Paul, the Octaves of St. John Baptist,
 the Translation of St. Martin, the Octaves of the Apostles Pe-
 ter and Paul, the Day of the 7 holy Brethren, the Vigil of the
 Assumption of St. Mary, the Day of the Assumption, St. Bar-
 tholomew’s Day, the Decollation of St. John Baptist, the Na-
 tivity of St. Mary, the Exaltation of the Cross, the Vigil of
 St. Matthew the Apostle, the Day of St. Matthew, St. Micha-
 el’s Day, the Vigil of All Saints, All Saints Day.*

‘gers Science is uncertain, and that they feigned
‘or invented Opinions which they knew nothing
‘of.’

He asserted likewise the Necessity of our being
assisted with the Grace of G O D in order to our
having any moral Vertue, and obtaining eternal
Blessedness. *Istas autem virtutes * quattuor, sicut Ibid. lib. III.
quamcunque virtutem moralem est impossibile inesse c. 2.
homini nisi assit gratia Dei sui, quomodo, quaso, ho- * Iustitia,
mo posset mereri beatitudinem vivendo & agendo se- Fortitudo,
cundum beneplacitum Dei, nisi Deus ex magna sua Prudentia,
gratia hoc acceptet? Temperan-
tia.*

Concerning the Resurrection Dr. Wicklif declared
it to be his Opinion, that ‘Tho’ he was not
‘ashamed to own his Ignorance of what G O D
‘would ordain at that time; or what or how
‘much of the Matter which they now carry
‘about them the Bodies of the Blessed will then
‘have; yet he did not doubt that many corpu-
‘lent and gross People carry about them here more
‘Matter, than they will have after the Resurrecti-
‘on in their own Country.’ *Ibid. lib. III. c. 42.*

As to the Place where *Hell* is, he thought it *Ibid. lib. IV.*
‘probable that it is in the Middle or Centre of c. 43.
‘the World, at the greatest Distance from Hea-
‘ven, and destitute of Light, and * all sort of * assist. nte
‘Comfort.’ *corpore conso-
latorio.*

His Opinion of *Images* he thus expresses. *Articles*
Thoug *Imagis* maad truli pat representen verili MS. N^o. 10.
ye *Poberti* and *Possion* of I H V C R I S T and oyer alias Regi.
Seyntis ben lesul and ye *Bokis* of lewid Men by Eccle.
Gregori and oyer *Woutouris*: *Pevelets* false *Ima-
gis* that representen woꝛldli Glorie, and *Pride* of
the *Woꝛlde*, as if C R I S T and oyer *Seyntis* had-
den lywid yus and deserbid *Blisse* bi Glorie and
Ponipe of the *Woꝛld*, ben false *Bokis*, and woꝛpi
to ben attendid oꝛ to be hent, as *Bokis* of opin
Erroure, oꝛ of opin *Erre*lie agens *Tristen* Feith.

Thoug *Imagis* moun be woꝛshipid in a *Manere*,
as for *Signis* of *Seyntis* oꝛ as *Bokis* of * lewid * ignorant.

Men, or as a Wyfe kepith cherli the Kyng of hir Weddinge for Love of hir Husbande: Perthes to worshipec them as CRIST or his Serpntis is open Idolatrie. And it semeth pleynly that alle those that onoure cosli suche Idolis in spoilinge poze Men with unjust Aringis or Tallagis, Oppressingis, Exorcions or other fraudis; or in suffringe poze Men to perishe for Hungir, Cold or other Wretchidnessis for which thei grutchen agens God, onouren moze Idolis that ben doumbe than our Lord JESU CRIST. Forsothe if Ezechie the blessed King brake the brasene Serpent commaundid of God to be maad, for the Puple gaf to it * Entens and Onour due to God alone, as it is open in the IV Boke of Kingis the XVIII Cap. hou moche moze a Cristene King with Assent of his Lordis and trewe Clergie shuld breke or byenne doumbe Idolis whiche neither CRIST ne his Apostolis comaundiden, neither counseiliden to be maad, if the simple Puple doth Idolatrie by them in settinge hope in them, or gevinge honoure to them due to God alone, as in sweringe bi suche Idolis. or in offringe to them either to riche Men whiche the Lord CRIST comaundide to be gove to poze Men aloone.

In the same Place he observes of PILGRIMAGES, That thoug it mygte be suffrid that like Men go a Pilgrimage in the fielde in visytinge the Placis of Serpntis to eschewe Synnis and to geve Godis to nedi Men. so that thei sette not Hope of helthe in the forleid ymagis, neither leeden the Werkis of Werci anentis poze Men which CRIST comaundide under the Peyne of everlastinge Dampnacioun in the 25 Cap. of Mathu: Perthes to gon a Pilgrimage, and visite suche Placis in sette Hope of helthe in doumbe Idolis, or in Imagis made with Mannis Handis, in offringe to the Imagis

gis oꝝ to riche Men of the Worlde the Almes
 Dedis, that ben due to poze Men bi Com-
 maundment of CRIST, is uttrilli unlesful,
 and an opin Signe of Idolatrie, and spoilinge
 and sleping of poze Men and Apostasse either
 goinge abak fro Cristene feith. On the whole
 he concludes, That Certis bi suche Imagis and
 nice Pilgrimagis the Werkis of Mercy ben cru-
 eli withdraue fro nedi Men, and the common
 Puple is nedeles and unprofftabli occupied and
 entreemid in Spynnys, and proude Clerkis and
 religiouse ben set so hige, that thei neither
 knowe GOD ne himself, nether secular Lordis
 duli, ne here poze Neighoris mercifulli.

He blames these he calls proud worldly Clerks
 for challenging franchise and Priviledge in ma-
 ny great Churches that wicked Men, open
 Thieves, Mansleers that have borrowed their
 Neighbouris Goods and ben in Power to pay
 and make Restitution, there shullen dwell in
 SANCTUARY and no Man impeach them by
 Process of Law, ne oth swozen on GOD's Bo-
 dy and used: And they meynntenen thisp that
 the King mot confirm this Privilege and Rest
 of Thieves and Robbery in his Reume, a-
 gent GOD's best, Righteousness and his open
 Oath, by which he is swozn to do Justice and
 Equity to all his liege Men. So he elsewhere
 observes in the same Tract, That all Clerks of
 our Lond semen * cursed in this Point. for in
 reche Parish Church a common Thief and Man-
 sleer shall be received fourty Daies at the least,
 and no Law pass on him to make Restitution
 tho' he be of Power, and to punish him justly
 for chastising of other Wildoers; but after four-
 ty Days he shal forswere the King's Lond, and
 then many times he robbeth moze and sleeth
 moze Men in trust of such * Refute. Also, he
 says, great Houses of Religion, as Westminster,
 Beverly and other chalengen usen and meynnte-
 nen

Great
 Sentence of
 Curse ex-
 pounded.
 c. 9. MS.

Ibid. c. 20.
 * excom-
 municate.

Sic. MS.

nen this Priviledge that whanver Thier of
felon come to this holy House of Religion he
shall dwell there all his Lyfe and no Man im-
peach him, tho' he owe poore Men much Good,
and have enough to pay it; and tho' he robb
and kee every Right manne Men out of the
franchises, and every Day come agen he shal
be meynten'd thereto by Virtue of this open
Derefre.

*De Satana
astu contra fi-
dem. MS.*

Of PETER PENCE Dr. *Widif*: thus writes,
The secunde Wylke of goodly Wrey that this
Prest axith his Bischop touchith Conscience of
Men, that the Bischop teche his Child where
gederpyng of Petres Pens he groundid in Kelson
of GODDIS Lawe. For this Prest woot of Bi-
leve that but gif the Bils be thus groundid,
no Prelat ne Angel of Hevene schulde meve
him to assent thereto. Bithen poze Peple is
spokid inaw * altho. * altho' thei ben nogt thus big-
lid. But this Prest seith by GODDIS Lawe
that gif his Kyngdome wole have this Monney and
all the GODDIS that he hath, he wile with
good Will geve them him. For he redith in
GODDIS Lawe that CRIST gave Tribute to
the Emperour; but he weneth that no Man
syndich that CRIST gave Monney to the Bi-
schop as taught Men to geve him, but if
GODDES Lawe taught to geve it. And our
Bileve techeth that we ben holden to sue CRIST
in the Things that we may, gif we wolen
ever come to Hevene, so that sue CRIST in
Vertues bi our Power for this Neede.

P. 145. l. 33. add after *Matthews*. This Tract
is at the End of a MS. Vol. of Homilies on the
Gospels fol. in 3 Parts in *Trinity Colledge Library*
in *Cambridge*. C. 3. 4. and begins thus *Egressus*
Jesu, Mat. 24. *Textus Matthei de Antichristo*.
This Gospel tellith myche Wisdom that is
hid to mani Men, and speciali for this Cause
that it is not alle rebe in Church. It is likewise
in

in a MS. Vol. in C.C. Colledge in Cambridge among the Homilies on the Gospels for Holidays.

Ibid. l. ult. add after *dicendum*. This is the first of the Homilies or Sermons on the *Sonday Epistles* throout the Year in the public Library at Cambridge MS. 349 Class. 4. and in the King's Library at Westminster, N°. 1567. The Title, according to this last MS. runs thus, *Here begyn-
neth the first Soneday Pistil of Advent: Domini-
ca prima: Sciens quia hora est.* Rom. 13. The Homily begins thus, *We taken as Bileve that
the Pistils of Apostilis ben Gospels of CRIST.—*

P. 146. *dele* the four first Lines.

Ibid. l. 25. add after *narrat*. These Homilies are in a MS. Collect. in C.C.C. Library at Cambridge K. 15. and in the King's Library N°. 1567. the first of which Homilies is on the Vigil of St. Andrew. *Stabat Joannes.* Jo. 8° and begin-
neth thus. *This Gospel tellith in Storye howe
CHRIST gederide his Disciples, and seith
that John stode, and two of his Disciples.
There is very little Difference betwixt the two
Collecti. only that in the King's Library has Ho-
milies on the Festivals of St. Thomas of Canterbu-
ry, the VII holy Brethren, and St. James which
are not in the C.C. Collection.*

Ibid. l. 27. add after *Christi*. These are Homi-
lies on the Week-Day Gospels, as *Wednesdays*, and
Fridays, &c. They are in the Collecti. above-
mentioned. The first Homilie is on the Wednes-
day Gospel in the first Weke of Advent. *Principi-
um Evangelii.* Mar. 1. and begins thus. *W
Wen schulde trowe in CRIST that he is bothe
GOD and Man, so Wen schulde trowe to his
Woꝝd.* The Copy in the King's Library is here
different. It dos not name the Gospel, and be-
gins thus. *This Gospel of Mark begynneth
how CRIST was teld in the cold Lawe, and
how al his Liif was figurid both in Patriarkis
and in Prophetis.*

Ibid.

Ibid. l. 29. add after &c. These are Homilies on the *Sundai Gospels* throuout the Year. The Copy which Bishop *Bale* saw seems to have been according to that in the publick Library at *Cambridge* MSS. 349. Clafs. 4: In which Copy the first Homily on the Gospels is on the *first* *Sondai* Gospel after *Trinity*. *Homo quidam erat dives*, Luc. 16. and thus begins; *CRIST* tellith in this Parable hou riches ben perelous. But according to the Copy of these Homilies in the King's Library N°. 1567. The first of them is on the first *Sondai* Gospel of *Advent*, *Cum appropinquasset Jesus Hierosolimis*, Mat. 21. and thus begins; This Gospel tellith of the secunde Advent of *CRIST*.

P. 147. l. 1, 2, 3, 4, 5, 6. *dele* this Paragraph and read thus. In the MS. Copy in the King's Library at the End of the *Commune Sanctorum* is written, *Here is eendid the Commune Sanctorum, and now bigynneth the Propre*. But in the C.C.C. MS. it is ended thus, *Explicit Commune Sanctorum*, and the Vol. of Homilies that follows on the Gospels for Holy-days is begun with an Homily entituled *Expositio Evangelii Matthei*, on this Gospel, *Egressus Jesus de Templo* Mat. 24. which seems to be the same with that mentioned by Bishop *Bale* N°. 5. and to be here misplaced, as several other Homilies are in these Collections.

P. 148. l. 20. add after *oportet*. This and N°. 37 are in a MS. Vol. of Tracts in the Library of *Trinity College* in *Cambridge*. MS. 326. 8. C. 5. 8. which contains the Tracts that follow.

1. De Ente communi. *In primis supponitur Ens esse, hoc enim non probari potest, nec ignorari ab aliquo*

2. De ente primo. *Extenso Ente secundum ejus maximam ampliationem, possibile est venari in tanto ambitu Ens primum.*

3 De purgando Errores, & Veritate in communi. *Consequens est purgare Errores.*

4. De

4. De purgando Errores & Universalibus in
muniri. *Tractatu continentur dicta de Uni-*
salibus.

5. De Universalibus. *Tractatus de Univer-*
bus continet 16 capitula, cujus primum.

6. De tempore. *In tractando de Tem-*
poribus sunt aliqua ex dictis superius capienda.

7. De Intellectione Dei. *Illorum quæ insunt*
10 communiter quadam insunt sibi soli.

8. De scientia Dei. *Ex dictis superius sa-*
liquet quod scientiam quam Deus.

9. De Volitione Dei. *Tractando de Volitione*
11 quam oportet ex dictis supponere.

10. De personarum distinctione. *Supereſt in-*
ſtigare de diſtinctione & convenientia personarum
as credimus plena fide

11. De Ydeis. *Tractando de Ydeis*
12 oportet querere ſi ſunt.

12. De potentia productiva Dei. *Verita-*
tes quas Deus non poteſt renovare.

13. De Sermone Domini in tribus parti: *Li-*
totum Evangelium. This Tract is all in Latin
and divided into 4 Books.

P. 150. l. 12. add after entitled. *Enarratio*
ſumma & pia in Pſalterium 4^o Lat. It thus be-
gins, *Magnam abundantiam Conſolationis.*

P. 151. l. 18. del. *Of this there is, &c.* and add
after *aliàs.* The Reader will find a Copy of this
paper at the beginning of this Supplement.

P. 153. l. 4. add after 47. Of this Paper there
is a Copy in *Walsingham's History* p. 206, 207,
208. which he intimates was drawn up by *Wicliff*,
and delivered by him to the Popes Delegates 1378.

P. 154. l. 24 add after *Joanni* See N^o. 150.

P. 155. l. ult. add after *read.* It is likewise in the
collection of Dr. *Wicliff's* Tracts in *Trinity Coll.*
at *Dublin*, and thus begins; *CRIST comandith*
his Discipulis and to alle Cristen Men to un-
derſtonde and ſee the ſowþ Dow of Pharisees,
the which is þpocriſp.

P. 156.

P. 156. l. 34. add after *Jesm*. This is one of the *Homilies* on the *Holy-Day* Gospels in the MS. Coll. in C.C. College in Cambridge 4°. K. 15. In Vigil. Ascensionis. *Sublevatis Jesu oculis*. Jo. 17. This Gospel of Jon tellith what lowres ~~men~~ ~~Soulles~~ ~~schul~~ ~~expte~~, for ~~Words~~ of the Gospel ben Bred of ~~Tipt~~ to ~~Men~~ ~~Soules~~.

P. 157. l. 29. add after *Tyri*. This is one of the *Homilies* on the *Sunday* Gospels in the Collect. in *Trinity* Coll. Libr. MS. 349. Class. 4. It is on the Gospel for the 12th *Sunday* after *Trinity*. *Exiit* *Jesus de sinibus Tyri*. Mat. 7. This Gospel tellith a Miracle of CRIST to Men to love him.

Ibid. l. 31. add after *se*. This is another of these *Homilies*. It is on the Gospel for the 11th *Sunday* after *Trinity*. *Dixit* *Jesus ad quosdam qui in se confidebant tanquam justi*. Luc. 18. This Gospel tellith in a Parable how that Men schulden be meke, and not iustifie hemself.

P. 158. l. 9. add after *dicir*. This Tract is in the King's Library E. 1732. p. 67. The Prologue of it begins thus. *Seynt Poul the Apostle seith* that alle tho that wolen love mekefi in Crist Ihesu. — The *Exposition* thus begins; The undoyng of *Seynt* soon bitokeneth *Prelatys* of hooli Chirche that understondith the *Words* of the Gospels.

* Bib. pub. Cantab. N°. 467. enti. Codex Mis. cell. Ang. N°. 466. 12°. en. The poor Caitiff's Treatise. P. 163. l. 18. add after *Help* of alle Cristen Peple, bi the grete Help and Merti of God shalle terche synnle Men and Wymen of good Will the right Way to Heven. * This Tract is the first in several Volumes of Tracts of Dr. *Wiclif's* whose Titles and Beginnings are as follow.

† Bib. Sancti Joan. nis Coll. G. dei. N°. 152. 28. enti. *Wiclif's* *Expof.* 2. The Ground of al Goodnes is stidfaste Feith eithir Bileve. This seems to be the same with that which Bishop *Bale* calls *In Symbolum Fidis*.

† 3. A Prolog on the 10th of *Mark*. A Man askpde of CRIST what he schulde do to have

the

the Lp̄ that ever ſhal laſt. — Here bigynneth
the Ten Commandmentis of God, Exo. 20.

4. The Charge of the X Heertis. Theſe
ben the Heertis of God.

5. A Prolog on the *Pater Noſter*. CRIST
ſeith who that loberth hym ſchal kepe hys Com-
mandmentis, and thei that kepen hem ben hiſe
Freendis, as he ſeith hymſelf in another Place,
and he wole here hys Freendis.

6. Here bigynneth a devout Praier of our Lord Je-
ſu Criſte. O Thou hie, increat and everlaſting
Trinitie, that is to ſei, Almighty God the
Fadir, Almighty God the Son, Almighty
God the Hooli Goost.

7. Here bigynneth the *Magnificat*.

8. Here bigynneth a *Letanie* of our Lady that
St. Anſelm made. Lord have Mercie
upon me.

9. Here bigynneth the *Myrrour of Synnes*. For
that we ben in the Urpe of hiſe ſalinge Lp̄,
and our Dayes Paſſen. This Biſhop Bale
calls *speculum peccatoris* N°. 101.

10. Here bigynneth a Tretys that ſpeketh of
the three Arrows that ſchulden be ſchet at Domyſ Day
to hem that ſchulden be dampnyd. Deut. 32. This
ſeems to be the ſame Tract that Biſhop Bale calls
De tribus ſagittis N°. 100.

11. A good Tretys of *ſi quis vult venire poſt* Council of
me. CRIST not compellynge, but freli Crift. MS.
councellynge eche Man to perſp̄te Lp̄ ſeith St. John.
thus.

12. A good Tretys of *Patience*. But who that Of vertus
is verily ſed with thilke Speed that came down ous Patience
from Hevene. ibid.

13. A good Tretys of *Temptation* Whane
you are temt̄d, either troublid have wynde
of thilke Remedi.

14. A good Tretys of a notable Chartre of The Char
Pardon of our Lord Jeſu Criſt. Everi wiſe tre of He
Man that clep̄meth hiſe Critage, either askp̄th ven. ibid.
grete

grete Pardon kepeth bisili and hathe oft
 Wynde upon the Chartre of his Challenge.

15. A noble Trety of the Soul and Flesche.
 Almighty God seith by holi Job that alle
 Mans Lyf upon Erthe is Fatige.

16. A noble Trete *De nomine Jesu*. **Whoe-**
 ever thou be that araist thee to love God.

17. A principal Trete *Of the Love of Jesu*.
 O onli Lord be to my feery as loves bi Wy
 and bi Wyght.

19. Item, *Of Love of Jesu and of Mekenes*.
 To ony Degre of very Love of Jesu may no
 Soul attayne but if he be verili meke.

The Effect of Wille MS. St. John's. 19. *Of Wille, and of despyfinge and of veyne Gl-*
rie. Every Wode praisable or reprobable
 of Mannes Wille, it hath either Praisinge ei-
 ther Reprobinge.

20. *De actyf Lyf and contemplatyf*. **CRIST**
 lobid myche Marie and Martha her Sister as
 the Gospel tellith.

*Of Chastity and Virgini-
 ti ibid.* 21. *Fyve Chapitris to hem that wold lyve chaste.*
 I wypte this Treatys in fyve schort Chapteris
 to hem that wolen lyve chaast, in token of the
 fyve most sharpe Stones the which in Figure
 B. David chees out of rennyng Ryver to ober-
 come with the Gyant Golie.

P. 165. l. 7. dele the two next Lines, and add
 after *verbi*. This Tract is in Latin in the King's
 Library E. 270. Fol. and begins thus. *Prelibatus*
tractatu de Anima restat de benedicta incarnatione
& dividitur in 13 cap^a. Primum declarat quod
Christus est summa humanitatis & per consequens
creatura. Secundum quod hec sententia discrepat
ab heresy Arriana.

Codd. Ric. P. 174. l. ult. *A Trete of three.* **Thre**
Jamesi in thingis distrien this World, fals Confessours,
 Bi. Bodlei. 3. fals Men of Lawe, and fals Marchauntes.

Of the Seven Sacraments. **We** ben taught
 that no Man hath Power to mynistr them to
 the Puple, but if he be a Preeft, saaf tyne of
 Bede. **Of**

Of Wedlock.

The Lif of the Virgin Marie.

These seem to be only Extracts from Treatises on these Subjects.

At the End of the MS. in the Library of *Trinity Coll. in Cambridge B. 9. 34.* entitled *Commentaries on the Psalms of David, &c.* which is the same with that in the King's Library N°. 1512. which begins thus, *Here beegnneth the Prologe uppon the Sauter, that Richard Hermyte of Hampole translatid into Englyshe aftir the Sentence of Doctours and Besoune,* are the following *Hymns* translated and commented on in the same Manner as the *Psalms*. These may have been done by the same Hand which translated the *Psalms*: Tho' I do not find that any such Translations are ascribed to *Hampole* by *Leland*. Mr.

Wharton indeed tells us that he commented on the *Songs of the Old Testament* used in the Celebration of Divine Offices, but he says not a Word of his translating any of the Hymns taken out of the *New*

Testament. On the other hand Dr. *Thomas James* tells us that 'Dr. *Wiclif* translated and comment-

ted on the Psalms of David, the *Te Deum*, *Nunc dimittis*, the *Magnificat*, and other Hymns now read and retained to this Day in the Usage and Liturgie of the Church of England.' Bishop Bale seems likewise to have thought this Translation and Comment to be *Wiclif's* since he ascribes to him a Tract *On the Holy Songs* or Hymns which begins *Confitebor tibi Domine quoniam*, which is the Beginning of the *first* of the Hymns in this Collection. I shall therefore set down the following Account of them.

1. Canticum Ysaia 12° *Confitebor tibi Domine,*
&c. That is to the lovinge of thee I schal
schrybe my Synnes, and that I schal do for
thei displeasyn thee.

2 *Canticum* Ezekiae Isai. 38. *Ego dixi in dimidio*
dierum, &c. Hezekiah the King after his Seke-
B b nels

B b

neige

De Scrip.
Brit. p. 349.

App. Ca-
uci H. I..

p. 35.
A polog v.

p. 14-

Nº. 42.

ness and grauntynge of Ipe sibetern Petres,
oberlebeth G o d.

3. Reg. 1. cap. 2. *Exultavit cor meum in Domino*, &c. Helkanah who was fadze of Samuel had two elphes.

4. Cant. Moyl. Exod. 14. *Cantemus Domino, gloriose enim magnificatus est.* Wlce that ben lade out of Egypte.

* Sic MS. 5. Abacuc. * 5°. *Domine audiui auditionem tuam* &c. Now though the Privitie of the Incarnation. I know thee our G o d, having speeri on thin handi Werk.

6. Deutero. 32. *Audite-Cali que loquer* — That is pee Wen that have pour Conberfation in Hevene, and pe that bene in aspf Ipe.

7. Dan. 3. *Benedicite omnia opera Domini Domino* — This Plaine was maade after a miracle that G o d dyde in the Teme of Nabugodonosor.

8. *Te Deum laudamus.* It is communli seide that this Song was maad of Austin and Ambrose.

9. Lucz 1°. *Benedictus Dominus Deus Israel.* — This Psalm is of more Authozity than the Song before, for it is Bileve of the Gospel as Luc tellith.

10. Lucz. 1°. *Magnificat anima mea* — Our Lady Ste Mary after the greetinge of Gabriel, and the conceyvinge of GODDE'S SON.

11. Luc. 1°. *Nunc dimittis.* — This is the thredde Psalm singen of Pæstis again thei go to her Bedde late on Ppghes.

12. Symbolum Athanas. *Quicumque vult* — It is seide communlie that there ben the Credde — This Comment is imperfect and ends with that Verse, there is one Person of the Fadze, another of the Bone —

Arch-Bishop Wake's State of the Church. Ap. P. (77) (78) P. 210. l. 20. place * before 20th, and add in a marginal Note. * According to the Account given in the Cotton MS. The first Convocation held

held by this Court was *May 21.* the *second* Convocation the *Octaves of Corpus Christi*, and *Nicholas Hereford, Philip Repyndon and John Aston* did not appear till the *third* Convocation, when they refusing to answer plainly to the Conclusions objected to them, the Arch-Bishop prefixed to them the *12th* of the Calends of *July* as a peremptory Day for them to answer upon; at which *fourth* Convocation of the Court they answering ambiguously and not clearly, the Arch-Bishop condemned Master *John Aston* as an obstinate Heretic, and superseded the other two prefixing them another Day, *eight* Days after, to appear before him. viz. *July 1st* in *Christ Church Canterbury*, and because they did not then and there make their Appearance, pronounced them contumacious, and solemnly denounced them excommunicate with all their Followers. But there seems to be a Mistake in this Account as to the Time of Holding the *2d* and *3d* Convocations which could not be the *Octaves of Corpus Christi June 24:* and *May 19.* if the first Convocation was *May 21.*

Thus I have done what I could to compleat the History of the Life and Troubles of this great and excellent Man, and to vindicate his Memory from those Calumnies and Abuses which have both formerly and of late been cast upon it. I should have been glad that this had fallen to the Lot of some other Man whose Abilities and Circumstances were better suited to such an Undertaking than, I'm sensible, mine are: And that the good Wish of the present learned Bishop of *PETERBOROUGH* had taken Place, viz. that A fair Account of the Life and Writings of the learned and pious Mr. *John Wiclef* would be drawn up by some sober Student at *Oxford* (as in Duty bound) where *Wiclef* form'd his Studies, and spread his Doctrines; and where it was the singular Credit of that noble University to defend his

Third Letter to the Lord Bishop of Carlisle.
p. 9.

Person, and maintain his Character, and to give publick Attestation of his Abilities and Merits even after his Death, to confront and silence his peevish Adversaries. *But not finding any Reason to hope that any one else would engage in such a Work, rather than it should not be done at all I resolved, however unfit I thought my self for it, to undertake it. Could I have been spared from attending to this large and populous Cure, to have spent some Time in each of our famous Universities, there might perhaps have been fewer Omissions and Mistakes than I am afraid the Reader will find in this Essay. Particularly I might have been enabled to give a more compleat Account of Dr. Wiclif's Writings than I have now given. But I hope some Friend or other to the Memory of this good Man and worthy Confessor will yet arise who will rectify what Mistakes I have made for want of Light, and supply the several Omissions and Defects with which I'm afraid this Essay of mine is attended.*

Meregate, May 27, 1720.



A Collection of Papers referred to in the SUPPLEMENT to Dr. *WICLIF*'s Life.

N° I.

Determinatio quedam Magistri JOHANNIS WYCLYFF de DOMINIO contra unum monachum. Codd. MSS. Joh. Seldeni Arbi. B. 10.

INter alia doctor meus reverendus intromittit se de jure Regni ANGLIE vitiando jus idem, ut videtur, multum implicite & explicitè. Ego autem cum sim peculiaris Regis clericus talis qualis volo libenter induere habitum responsalis defendendo & suadendo quod *Rex potest juste dominari regno ANGLIE negando tributum Romano Pontifici: Et quod errores regno impositi sunt falsi, & sine evidentia rationis vel legis sibi impositi:* Sed sub conditione hoc assero, quod doctor induat habitum responsalis vel argutoris, se objiciens ex adverso, quod sit falsum & pseudo-evangelicum quod domini temporales possunt in aliquo casu legitime auferre ab Ecclesiasticis bona sua: Et cum Rex ANGLIE frequenter sic abstulit secundum leges & consilium Anglicanum, nec potuit legitime sic facere, (si enim possit videtur ex opinione sua sequi quod Rex non possit legitime hoc facere,) & sic Leges Anglicane & consuetudines pacificate forent illegitime vel pseudo-evangelice in hac parte. Et revera si doctor, ut fingit, sic crederet, videtur tunc quod de lege correptionis fraterne, & professionis Legis Evangelice foret si se pro defensione hujus veritatis & destructione gratanter se exponeret.

2. Tunc enim cessarent amerciamenta, forisfacturæ, & assese quibus Rex poterit monachos & clericos cum delinquant punire. Secundo, asserit idem doctor, ut scola testatur, quod *in nullo casu licet viros ecclesiasticos coram seculari iudice conveniri*: Et allegat ad hoc Archidiaconum in Rosario, & multas alias leges: Et per consequens cum Jura & Consuetudines ANGLIÆ affirmant licere iudicibus secularibus in causa civili, in causa proditionis, furti, homicidii & similibus convenire religiosos in curia Regis, videtur impugnare Jura & Consuetudines Regni. Cum igitur credit assensum suum esse justitiam, & ego, ex adverso, assensum meum esse justitiam sibi oppositam, videat si velit suam defendere opinionem sive sententiam, & ego libenter volo me exponere, ex adverso tenendo quod Jura ANGLIÆ in hac parte sunt nullo modo Juri contraria: Et quod omnia dicta legum & doctorum que videntur sonare istiusmodi, intelligenda sunt quod non licet tradere clericum ad tale examen nisi juris casu & ordine reservatis vel observatis. Sic enim videbitur, si doctor loquitur ex corde volens defendere justitiam, ego non dubito quin jura excipiunt consuetudines & casus alios. Unde huc ulque non audebat Ecclesia Romana dirumpere Leges secularium dominorum generales sanctas & rectificatas antequam fuerat sic dotata de layco seodo, de jure personatus, & sibi similibus. Nec audebat negare sequelam quin si juxta legem cujuscunque regni nulli sacre scripture contrariam, temporales domini ita possunt, tunc legitime ita possunt. Lex enim civilis non destruit, nisi forte fuerit lex iniqua, quod doctor asserit de Lege Angliæ memorata. Item tertio asserit quod omnis ablatio rerum ab Ecclesia est injusta. Interdum, ut dicit quod non est possibile— Regem auferre Ecclesiasticis omnia bona cujuscunque Ecclesie nisi sic auferendo peccet * moraliter. Ideo, ut dicit, glossa mea que dicit quod bulle, leges & consuetudines prohibentes ablationes temporalium ab Ecclesia intelligende
- 3.

* Sic MS. pro
mortaliter.

telligende sunt de ablationibus injustis, est nimis superflua. Et sic innuit quod quicumque Rex abstulerit vel auferat temporalia clericorum vel religiosorum injuste sic fecit vel faciet. Ego autem, ex adverso, offero me ad sustinendum vel suadendum quod talia & temporalia possunt juste ac meritorie auferri ab Ecclesia quamcunque humanis legibus fuerint confirmata. Si autem ego assererem talia contra regem meum, olim fuissent in parlamento dominorum *Anglie* ventilata : Sed opiniones sunt diffamatae ut sint inter homines * amitate. Unum * Sic MS.

tamen scio quod periculosius est in hac parte hodie impugnare consuetudines & jura regnorum tamdiu a sacris primoribus approbata, quam est reprobare aliquam veritatem quam ego publico. Requirit autem doctor meus cum suis fratribus, cum nimis vehementi instantia, cum ebullitione spiritali & tumore quod ego respondeam ad formas argumentorum suorum & specialiter ad formam & materiam quam fecit pro Papa contra jus Domini Regis. Omne, inquit, Dominium donatum sub conditione ad conditionis destructionem dissolvitur : Sed Dominus Papa donavit Regi nostro Regnum *ANGLIE* sub conditione quod *ANGLIA* 700 marcas solveret curie annuatim, que conditio per tempus & tempora est subtracta : Ergo Rex *ANGLIE* olim decidit a vero Dominio *ANGLIE*. Et miror quam plurimum quod cum tanta instantia expetunt solutionem hujus rationem & tractatum istius materiæ, & specialiter cum * tum sit ipse mihi & rationibus meis indifferens, sed cuicunque speculativo theologo ^{pro tamen.} vel legiste. Et pepigimus quod non querendo diverticulas alienas † pipismat fructus * q̄ colimus vel ambages procedat directe ad improbandum questionem quam principaliter pepigit impugnare. Sed tres cause dicte sunt michi cur homo facit ; primo, 1.

ut persona mea sic ad Romanam Curiam diffamata, & aggravatis censuris ab ecclesiasticis beneficiis sit privata. Secundo, ut exhinc sibi & suis benevolentia Romane Curie sit reportata. Et tertio 2.

3.

tam ut ut dominante Domino papa Regno *Anglie* liberius, capiosius et voluptuosius sine freno correctionis fraterne sint Abbathiis civilia Dominia cumulata. Exhinc quidem dicitur quod, ad Regni injuriam, exceptiones impetrant Theauri Regni exhaustivas. Ego autem tanquam humilis & obedientialis filius Romane Ecclesie protestans me nichil velle asserere quod sonaret injuriam dicte Ecclesie, vel rationabiliter offenderet pias aures. Primo ergo transmitto Doctorem meum reverendum ad solutionem hujus argumenti quam audiui in quodam Consilio a Dominis secularibus esse datam. Primus autem Dominus in armis plus strenuus fertur taliter respondisse. ‘Regnum, inquit, *Anglie* per gladium suorum procerum ab olim quæsitum est, & contra hostes invadentes eodem gladio defensatum. Sic enim tributum violente exactum a JULIO CESARE, fortificato Regno, rationabiliter est substractum quod secundum principia * aq^l. nullum violentum eternum sine perpetuum. Cum ergo sit idem judicium de dicto redditu Romane Curie sane consulo quod negetur penitus nisi papa manu valida ipsum poterit extorquere. Quod si temptaverit, meum est pro jure nostro resistere. Secundus Dominus arguit sic. Nullis, inquam, debet concedi tributum vel redditus nisi subjectis capibus: Sed Papa non est capax hujus vectigalis, ideo, supposita fraterna subventionem, debet sibi talis exactio denegari. Debet enim Papa esse sequax precipuus Christi: Sed ipse Christus noluit esse proprietarius Civilis Dominii, nec per consequens Papa debet. Nam *Mat. 8.* quum avarus secularia dominia sentiens, promiserat sequi Christum, sic respondit ad mentem sponte promittentis, *Vulpes, inquam, foramina habent, volucresque celi nidos, filius autem hominis non habet ubi caput suum reclinet.* Quasi dixisset, noli putare quod docebo te facere mirabilia sanitarum ut ex eorum questu acquiras civile dominium, quum

* Sic MS.

quum nec ego nec mei discipuli volumus esse
 proprietarii hic in via. Cum igitur debemus
 Papam ad observantiam religionis sue astringere,
 probatur quod tenemur in exactione hujus con-
 ditionis civilis resistere sibi. Tertius Dominus
 arguit sic, Videtur mihi quod ratio facta & ejus
 fundamentum retorqueri poterit in Romanum
 pontificem. Nam cum Papa sit servus servo-
 rum Dei, probatur quod non reciperet vecti-
 gal de *ANGLIA* nisi propter ministerium per-
 solvendum. Cum ergo non edificat Regnum nos-
 trum nec spiritualiter, nec corporalia, sed defal-
 cando temporalia per se & suos confortat pecu-
 nia, favore & consilio inimicos, videtur quod de-
 bemus provide premissam petitionem subtrahere :
 Subtracta enim per se causa, subtrahi debet &
 * methodum ad eandem. Et quoad assumptum * Sic MS,
 satis experimur defectum Pape & Cardinalium
 tam in corporali quam in spiritali suffragio.
 Quartus Dominus. Videtur mihi quod de jure
 Regni cui sumus astricti, debemus Pape resistere
 in hac parte. Nam juxta principia Pape ipse est
 capitalis dominus cunctorum bonorum datorum
 vel mortificatorum in Ecclesia. Cum ergo circa
 tertiam partem Regni vel amplius sit mortifica-
 tum Ecclesie, videtur quod Papa sit Dominus
 illorum omnium : In cujus signum post vacatio-
 nem particularis Ecclesie per mortem prepositi
 exigit tanquam illorum bonorum dominus primos
 fructus. Cum ergo in Civili Dominio non pos-
 sunt esse duo dominantes ex æquo, sed oportet
 quod unus sit capitalis dominus, & alter subdo-
 minans, videtur quod oportet vel concedere pro
 tempore vacationis Papam esse tenentem Regis
Anglie vel è contra. Regem autem nostrum no-
 lumus in hac parte sibi subdicere, cum donans
 quisque ad manum mortuam sibi reservat capita-
 le dominium. Immo relinquitur quod Papa de-
 bet pro isto tempore esse Regni vel Regis subdi-
 tus vel vassallus : Cum ergo continue defecit ab
 ejus

* Sic MS. ^{pro foris fecit.} ejus homagio atque servitio, videtur quod olim negligens * fore fecit, nec sunt tales conditiones minute quoad tempus & pretium parvipendende, cum talia parva tracta in consequentiam, ex processu temporis adolentur in majora; cum enim ex latenter vel repente mortificatione dominorum ANGLIE vendicat Papa esse utilior Dominus quam Rex ANGLIE ipsum pertinens ad coronam. Quintus Dominus. Monet me plurimum utrum illa conditio fuit addita propter beneficium absolutionis, vel relaxationem interdicti vel exheredationem qua Papa Regi *Johanni* reddidit regnum nostrum: Quia certus sum quod non pure graviter in perpetuam elemosinam concessit curie talium donum. Si primo modo vel secundo, dico quod tunc debet conditio ex inhonestate symoniaca interrumpi. Non enim licet dare spirituale beneficium, interveniente sic gravati pacto propter redditum temporalium reddendorum; quum *Mat. 10 Gratis accepistis gratis dant.* Immo videtur quod Rex & regnum exciderent in curia a Regni * domino, si non cum illis patribus resisterent conditioni hujus inhoneste. Si enim in partem † pme & penam peccati Papa Regi nostro injunxit, videtur quod pauperi Ecclesie ANGLIE cui Rex injuriatus est in partem restitutionis, & non sibi conferenti absolutionis beneficium, assignaret elemosinam hujus. Non enim sapit religionem Christi, †† Absolvam te sub conditione quod in perpetuum des mihi annuatim tantam pecuniam: Videtur quod frangenti sic fidem Christo licet pactum inhonestum infringere. Immo videtur rationale quod pena

†† *Johannes* Rex—totum Regnum suum *Anglic & Hibernie* Deo & beato *Petro* Apostolo, ejusque vicario catholico *Innocentio* Papæ III^o, successoribusq; catholicis in remissionem peccatorum suorum totiusq; generis sui, in 1000 marcis, scil. pro *Anglia* 700, & pro *Hibernia* 300 constituit censuale. — *Triv. Anna. p. 158.*

6 redundans in peccantem, & non iniquitatem im-
 6 munem infligi debeat. Cum ergo redditus ta-
 6 lis annualis solummodo non in penam peccanti-
 6 Regis redundat, sed vulgi pauperuli & immunis-
 6 videtur quod plus sapit avaritiam quam penam sa-
 6 lutarem. Si tertio modo Papa foret capitalis domi-
 6 nus Regni ad quem ex pacto Regis *Johannis* foret
 6 Regni Dominium devolutum. Quo dato sequi-
 6 tur—quod Papa posset quumcunque voluerit ex
 6 ficta forefactura exheredare Regem *Anglie*, & su-
 6 um quem elegerit advocatum preficere, Non sumus
 6 ergo, si quei, obstantes istis principiis? Sextus
 6 Dominus. Videtur mihi quod factum Pape, ut
 6 innexit tertius Dominus, in caput proprium re-
 6 torqueri potest. Nam si Papa donavit Regi
 6 nostro Regnum *ANGLIE*, ut pretendit, verba-
 6 liter, & non donavit Dominium cujus non erat
 6 Dominus, quia aliter fuit donatio nimis sophis-
 6 tica, tunc fuit Dominus Regni nostri. Et cum
 6 non liceat alienare bona Ecclesie sine rationabili
 6 recompensa, videtur mihi quod non licuit Pape
 6 alienare Regnum tam fertile pro tam paucio red-
 6 ditu annuali. Per idem enim posset alienare om-
 6 nia regna & dominia * agacentia Romane Eccle- * adjacentia.
 6 sie pro redditu nimis stricto, quod foret inconve-
 6 niens apud eos. Et si consentimus suis principiis,
 6 videtur quod potest fingendo fraudem Ecclesie
 6 ultra quintam partem valoris regnum nostrum ad
 6 votum repetere. Ideo oportet, ut dixit Quintus
 6 Dominus, obistere principiis: Immo cum Chris-
 6 tus sit Dominus capitalis & Papa peccabilis, qui
 6 dum fuerit in peccato mortali, secundum theo-
 6 logos, caret dominio, & per consequens non de-
 6 rivat *ANGLICIS* jus ad regnum; videtur quod
 6 sufficit nobis ad unum Regni Dominum reservare
 6 nos a mortali & communicare bona nostra virtu-
 6 ose pauperibus, & sic tenere regnum nostrum,
 6 ut olim, immediate de Christo, cum sit ipse ca-
 6 pitalis Dominus per se sufficientissime quod licet
 6 creature dominium autorizans. Septimus Do-
 6 minus

* Sic MS. pro quod. minus. Miror quam plurimum quare non tan-
 gitis Regis imprudentiam & Jus Regni ; * qui
 stat quidem quod improvida Regis pactio ex
 peccato suo ingruens, non debet vergere sine
 consensu Regni legitime ad perpetuum ejus de-
 trimentum. Sed dicitur quod Rex *Johannes* ex
 ejus peccatis gravibus percussus stultitia, cum,
 secundum politicos, omnis malus ignorans illegit-
 time sine legali consensu Regni obligavit se Curie,
 ut notatur ; Ideo non est equum quod Regnum
 tamdiu portet penaliter onus suum. Licet enim
 fingatur obligatio sub sigillo Regis aureo, &
 paucis sigillis Dominorum seductorum appositis,
 quod Regnum *Anglie* persolveret perpetuo Curie
 tantum aurum, tamen cum alii domini qui nun-
 quam consenserunt proportionato tamen ad suum
 dominium habent interesse, videtur quod non fuit
 consensus Regni legitimus, aliter enim injuria-
 retur illis Dominis defendentibus cum peccatum
 tributum * ipsi, & sui sine causa contribuent.
 * Sic MS. pro ipsis. Oportet ergo, juxta consuetudinem Regni, ad
 tale commune pedagium quamlibet personam
 Regni in se vel suo capitaneo consentire.
 Non ergo dat carta cum sigillis quibuscumque
 appositis fidem ut debeat annuatim dictum
 tributum persolvere tantum, quia omnia ista
 possent a falsariis privatim fieri, Tamen quum li-
 cet assuerit Regis & paucorum seductorum con-
 sensus plenarius, defuit tamen illis Regni autho-
 ritas & consentientium plenitudo. Istis ex pru-
 dentia Dominorum suppositis, videtur mihi facile
 respondere ad formam & materiam argumenti.
 Quoad Formam, patet quod defuit, cum sit falla-
 cia consequentis : Ac si sic argueretur, ex dissoluti-
 one conditionis consequentis ad materiam rei vel
 alterius rationabilis perditur donum conditionaliter
 devoti ; ergo per idem ex dissolutione conditionis
 quantumcunque inhoneste. Ideo probatur nisi
 Doctor probaverit mihi contra rationes Domino-
 rum *ANGLIE* rationabilitatem illius conditionis
 expo-

exposite, ratio illa non militat contra justitiam Domini Regis nostri sed, si non fallor, ante diem in quo cessabit omnis exactio non rectificabit quod hec condicio fuerit rationabilis & honesta.



Nº. II.

Epistola Willielmi Cantuariensis super condemnatione heresium Wicklessi in synodo. Bibl. Cotton.
Cleop. E. II.
fol. 155.

WILLIELMUS permissione divina *Cantuariensis* Archiepiscopus totius Anglie primas & Apostolice sedis legatus, dilecto in *Christo* filio fratri Petro Stokys sacre pagine professori ordinis Carmelitarum; *salutem, gratiam & benedictionem.* Ecclesiarum prelati circa gregis Dominici sibi commissi custodiam eo vigilantius intendere debent quo lupos ovium vestimentis indutos ad rapiendum & dispergendum oves noverint fraudulentius circuire. Sane frequenti clamore & * devulgata fama, quod dolentes referimus, ad nostrum pervenit auditum quod licet secundum Canonicas sanctiones nemo prohibitus vel non missus absque sedis Apostolice vel Episcopi loci autoritate sibi predicationis officium usurpare debeat publice vel privatim; quidam tamen cum eterne dampnationis filii insaniam mentis producti sub magne sanctitatis velamine virtutem ejus abnegantes, auctoritatem sibi vendicant predicandi ac nonnullas propositiones & conclusiones infra scriptas hereticas erroneas atque falsas olim ab ecclesia condemnatas, & determinationibus ecclesie repugnantes que statum totius Ecclesie & tranquillitatem Regni subvertere & enervare minantur, tam in Ecclesiis quam plateis & aliis locis prophanis infra nostram *Cantuariensem* provinciam non verentur asserere, dogmatizare,

* Sic MS.

tizare, & publice predicare, illis nonnullos *Christi* fideles inficientes, & a fide Catholica, sine qua nulla est salus, facientes flebiliter deviare. Nos itaque attendentes quod tam perniciosum malum quod in plurimos serpere poterit eorum animas letali contagione necando, non debeamus, sicut nec

† Sic MS. debemus, sub dissimulatione transire † nec sanguis
pro ne. eorum de nostris manibus requiratur, sed id quantum nobis ex alto permittitur extirpari volentes de

quam plurimorum fratrum est suffraganeorum nostrorum consilio & assensu, convocavimus plures sacre Theologie Doctores ac Juris canonici & civilis professores, & alios clericos quos famociores & peritiores de Regno credimus, ut super dictis questionibus vota sua dicerent & sentire. Verum quod premissis conclusionibus & assertionibus in nostra & eorundem confratrum & doctorum convocatorum presentia patenter expositis & diligenter examinatis finaliter est compertum nostro quod & eorum omnium communicato consilio declaratum quasdam questionum illarum hereticas esse, quasdam vero erroneas atque determinationibus ecclesie repug-

* Sic MS. nantes sic inferius * disturbantur. Vobis committimus & mandamus in virtute obedientie firmiter injungentes, quatenus publice † moveatis & inhibeatis prout nos presentium tenore * movemus pro

† Sic MS. for. pro monicione unum diem pro secunda alium diem & pro

* monemus tertia monicione canonica & peremptoria unum alium diem assignando, ne quis de cetero cujuscunque status aut conditionis existat, hereses seu errores predictos vel eorum aliquem teneat, doceat predicet seu defendat in Universitate *Oxon.* in scolis vel extra, publice vel occulte, aut hereses seu errores hujus vel earum aliquem predicantem audiat vel ausculet, seu ei faveat vel adhereat publice vel oc-

† for Ser- culte, sed statim tanquam † specimen venenum pestiferum emittentem fugiat & evitet sub pena excommunicationis majoris quam in omnes & singulos in hac parte rebelles & nostris monicionibus non parentes,

rentes,

rentes, lapsis ipsis tribus diebus pro monitione canonica assignatis, mora, culpa & offensa suis precedentibus, & id fieri merito exigentibus, ex nunc prout ex tunc ferimus in hiis scriptis.

Conclusiones hereticæ & contra determinationem Ecclesiæ de quibus supra fit mentio in hæc verba sequuntur.

Quod substantia panis materialis & vini maneat post consecrationem in sacramento altaris. 1.

Item, quod non maneat sine subiecto in eodem sacramento post consecrationem. 2.

Item, quod Christus non sit sacramento altaris idemptice vere & realiter in propria persona corporali. 3.

Item, quod si episcopus vel sacerdos existat in peccato mortali, non ordinat, consecrat nec baptizat. 4.

Item, quod si homo fuerit debite condiciones, omnis confessio exterior est sibi superflua & invalida. 5.

Item, Pertinaciter asserere non esse fundatum in evangelio quod Christus missam ordinavit. 6.

Item, quod Deus debet obedire Diabolo. 7.

Item, quod si Papa sit prescitus & malus homo, ac per consequens membrum Diaboli, non habet protestationem supra fideles Christi ab aliquo sibi datam, nisi forte a Cesare. 8.

Item, quod post Urbanum sextum non est aliud recipiendus in Papam, sed vivendum est more Grecorum sub legibus propriis. 9.

Item, asserere quod est contra sacram scripturam quod viri ecclesiastici habeant possessiones temporales. 10.

Conclusiones erroneæ & contra determinationem ecclesiæ de quibus superius memoratur in hæc verba sequentia.

Quod nullus Prelatus dicet aliquem excommunicare nisi prius sciat ipsum esse excommunicatum a D E O. 11.

Item,

12. Item, quod sic excommunicans ex hoc sit hereticus vel excommunicatus.
13. Item, quod prelati excommunicans Clericum qui appellavit ad Regem & consilium Regni eo ipso traditor est Regis & Regni.
14. Item, quod illi qui dimittunt predicare seu audire verbum DEI vel evangelium predicatum Propter excommunicationem huiusmodi sunt excommunicati, & in die iudicii traditores DEI habebuntur.
15. Item, asserere quod nullus est Dominus civilis, nullus est episcopus, nullus est prelati dum est in peccato mortali.
16. Item, quod Domini temporales possint, ad arbitrium, eorum auferre bona temporalia ab ecclesiasticis habitualiter delinquentibus, vel quod populares possint, ad eorum arbitrium Dominos delinquentes corrigere.
17. Item, quod decime sunt pure elemosine, & quod parochiani possint, propter peccata suorum curatorum, eas detinere, & ad libitum, aliis conferre.
18. Item, quod speciales orationes applicate uni persone per prelatos vel religiosos non plus prosunt eidem persone quam orationes generales, ceteris paribus, eidem.
19. Item, quod eo ipso quod aliquis ingreditur religionem privatam quantumcunque redditur ineptior & inhabilior ad observantia mandatorum DEI.
20. Item, quod sancti instituentes religiones privatas quascunque tam possessionatorum quam mendicantium in sic instituendo peccaverunt.
21. Item, Religiosi viventes in Religionibus privatis non sunt de Religione Christiana.
22. Item, quod fratres teneantur per laborem manuum & non per mendicationem victum suum acquirere.
23. Item, quod conferens elemosinam fratribus vel fratri predicanti est excommunicatus, & recipiens.

In quorum omnium Testimonium sigillum nostrum privatum duximus apponendum. Dat. in Manerio nostro de Ottesford 28^o die Mensis Maii Anno Domini 1382 & nostre translationis anno primo.



N°. III.

*Litera quam misit Archiepiscopus [Willielmus MS. in Hy-
Courtney] Cancellario Oxon. ut assisteret peroo Bod.
fratri Petro Stokys in publicatione ejusdem b. 16, fol. 67.
Commissionis sub hac forma.*

IN Christo fili, Miramur non modicum & tur-
bamur quod cum ille Magister *Nicholaus Her-*
inde super prædicationibus & doctrina hereticarum
& erronearum * concionum notorie reddatur sus- * Sic MS.
pectus, sicut nos vobis alias retulisse meminimus, ex- pro conclusi-
unc vos sibi adeo † favorabilem exhibuistis ut ex- num.
cellenciore & digniore * animi sermonem in † Sic MS.
Univerſitate vestra vobis & Cancellario qui pro * Sic MS.
empore fuerit deputatum, ut nostris, assignaretis for. pro anni.
idem *Nicolao* absque difficultate qualibet inibi
radicandum. Vobis ergo consulimus & horta-
mur in visceribus *Jesu Christi* quod talibus nullum
e cetero præsumatis impartiri favorem, ne ipsorum
acta & numero unus esse videamini, & exinde con-
tra vos officii vestri debitum nos oporteat exercere.
Quia adversus hujusmodi præsumptorum audaciam
Dominus noster Rex & procures regni in processu
ostri subsidium nobis & suffraganeis * vestris sic * Sic MS.
permiserunt assistere, quod per *Dei* gratiam di- pro nostris &
cius non regnabunt. Et ut talium præsumptorum promiserunt.
infortia & opiniones erroneas abhorre † dicamini † Sic MS.
ilecto filio meo fratri *Petro Stokys* sacræ paginæ pro- pro discami-
ssori ordinis Carmelitarum in publicatione litera- ni.
um nostrarum, sibi contra * conciones hujusmodi * Sic MS.
rectarum pro defensione catholicæ fidei viriliter pro conclusi-
lherere curetis, & literas illas in scholis theologi- ones.
s Universitatis prædictæ per Bedellum illius fa-
ultatis in proxima lectura inibi facienda absque
C c dimi-

diminutione quacunq̃ue faciatis effectualiter publicari, nobis illico rescribentes quid feceritis in hac parte. Scriptum in manerio nostro de *Otteforde* penultimo die *Maii*. Semper in Christo valete.



Nº. IV.

MS. in Hy- *Mandatum datum Concellario Oxon. eodem*
peroo Bod. *anno die 8º Corporis Christi in Domo pra-*
fol. 70. 2. *dicatorum London. cum alio mandato publi-*

* Sic MS.
pro conclusi-
ones.

*candi * conciones damnatas in Ecclesia beatae Virginis in anglico & latino & similiter per scholas. Et insuper inquirendi per omnes Aulas de fautoribus earundem, & compellendi eos ad purgationem publicam.*

IN DEI nomine Amen. Cum nos *Willielmus* permissione divina *Cantuariensis* Archiepiscopus totius Angliæ Primas & Apostolicæ sedis legatus de consensu suffraganeorum nostrorum nonnullos clericos seculares & regulares universitatis studii generalis *Oxon.* nostræ provinciæ *Cantuarien.* ac alios sanctius in fide catholica sentientes ad informandum nos de & super quibusdam conclusionibus hereticis & erroneis in variis locis nostræ provinciæ *Cantuarien.* in subversionem totius Ecclesiæ & diocesis nostræ provinciæ generaliter & communiter predicatis, ac etiam publicatis fecerimus convocari; habitaque super hiis deliberatione plenaria de nostro & dictorum suffraganeorum & convocatorum eorum communicato concilio deliberatum fuit quasdam conclusionum ipsarum hereticas esse, quasdam vero erroneas & determinationibus Ecclesiæ notorie repugnantes, & ab Ecclesia damnatas fuisse & esse: quas etiam ex habundanti sic damnatas esse declaramus;

ramus : Ac intelleximus ex fidedignorum testimo-
 nio ac experientia facti quod tu magister *Robertus*
Ryge Cancellarius universitatis prædictæ præmissis
 conclusionibus sic dampnatis aliquantulum inclinasti &
 etiam inclinas, quem in hac parte suspectum habe-
 mus, intendi huiusmodi clericos sic convocatos, &
 alios nobis in ea parte adherentes vel faventes sicut
 ipsos sic favere & adherere oportuit, eo pretexto
 per dolosas ymaginationes tuas multipliciter de fac-
 to gravare : Te magistrum *Robertum* Cancellari-
 um prædictum monemus 1^o, 2^o & 3^o ac perempto-
 rie, quod præfatos clericos seculares vel regulares,
 ac eis in præmissis faventes in actibus scholasticis,
 seu alios qualitercunque ea occasione non graves,
 impedias vel molestes judicialiter vel extrajudici-
 aliter, publice vel occulte, seu gravari, impediri
 vel molestari facias aut procures directe vel indirec-
 te, per te vel per alium, vel quantum in te est per-
 mittas ipsos sic gravari; quodque nullum per-
 mittas de cetero in Universitate prædicta hereses
 aut errores prædictos, aut eorum aliquem tenere,
 docere, prædicare vel defendere in scholis aut extra,
 nec etiam *Johannem Wycklyff*, *Nicolaum Herforde*,
Philippum Repyngdon canonicum regularem, *Jo-*
hannem Aston, aut *Laurentium Redman* qui de here-
 sibus notorie sunt suspecti, vel quemcunque alium
 sic suspectum vel diffamatum ad prædicandum ad-
 mittas, sed eos ab omni actu scholastico, donec suam
 in hac parte purgaverint innocentiam coram nobis,
 suspendas, sub pœna excommunicationis majoris
 quam in personam tuam, si monitionibus nostris
 hiis non parueris cum effectu, culpa, dolo, seu of-
 fensa tuis in hac parte exigentibus, dicta monitione
 præmissâ quam in hac parte canonicam reputamus,
 exnunc prout ex tunc, & ex tunc prout ex nunc fe-
 rimus in hiis Scriptis : Absolutionem hujus sum-
 mæ excommunicationis siquam te contigerit incur-
 rere, quod absit, nobis specialiter reservantes, &c.

Et tunc aliud mandatum sibi dedit ad publi-
 candum Conclusiones damnatas in Ecclesia

Herforde, Philippum Repyngdonn, Johannem Astom seu aliquem alium de aliquo prædictorum heresium vel errorum, seu alio simili in verbis vel in sententia probabili suspitione notatum in domos & hospitia ausi fuerint acceptare, vel cum eorum aliquo communicare, vel sibi defensionem aut favorem præbere præsumperint aliqualem ad hujusmodi fautores, receptatores, communicantes & defensores, infra septem dies postquam præmissa vobis constituerint ab Universitate & Villa *Oxon.* banniendum & Expellendum donec eoram Archiepiscopo *Can-tuariensi* pro tempore existente suam innocentiam manifesta purgatione monstraverint: Ita tamen ut se purgare cogantur ipsos tales esse nobis & eidem Archiepiscopo de tempore in tempus infra mensem sub sigillis vestris certificetis. Mandantes insuper quod per universas Aulas Universitatis prædictæ diligenter inquiri & scrutari faciatis indilate, si quis aliquem librum, sive tractatum de editione vel compilatione prædictorum Magistrorum *Johannis Wycliff* vel *Nicolai* habuerint, & quod librum illum sive tractatum ubicunque contigerit inveniri, arrestari, capi, & præfato Archiepiscopo infra mensem absque correctione, corruptione, sive mutatione quacunque quoad ejus sententiam vel verba presentari faciatis. Et ideo vobis in fide & ligeancia quibus Nobis tenemini, & sub forisfactura omnium & singulorum libertatum & privilegiorum Universitatis prædictæ & omnium aliorum quæ Nobis forisfacere poteritis, injungimus. Et mandamus quod circa præmissa bene & fideliter exequenda diligenter intendatis & ea faciatis & exsequamini in forma prædicta, & quod præfato Archiepiscopo & ejus mandatis licitis & honestis vobis in hac parte dirigendis pareatis prout decet. Damus autem Vicecomiti & Majori *Oxon.* pro tempore existentibus, ac universis & singulis aliis vicecomitibus, Majoribus, Ballivis, Ministris & aliis fidelibus subditis nostris, tenore præsentium, in mandatis quod vobis in exsequutione præmissorum auxilientur,

N^o. V.

*Breve Regium Cancellario Oxon' & procura-
toribus.*

RICHARDUS Dei Gratia Rex Anglia & Francia & Dominus Hybernia, Cancellario & Procuratoribus Universitatis Oxon. qui nunc sunt vel qui pro tempore fuerint, *Salutem.* Zelo fidei Christianæ, cujus sumus & semper esse volumus defensores, moti salubriter & inducti, volentes summo desiderio impugnatores dictæ fidei qui suas pravas & perversas doctrinas infra regnum nostrum Angliæ seminare, & damnatas conclusiones eidem fidei notorie obviantes tenere & prædicare jam noviter pessime præsumpserunt, & conantur in perversionem populi nostri, ut accepimus; antequam ulterius in suis procedant erroribus & maliciis, vel alios inficiant reprimere & condigna castigatione coercere, assignamus vos ad inquisitionem generalem, assistentibus vobis omnibus theologis Universitatis prædictæ regentibus, faciendam ab omnibus & singulis graduatis theologis & juristis universitatis ejusdem, si quos de jurisdictione universitatis illius agnoverint qui sunt eis probabiliter suspecti de favore, credencia vel defensione alicujus heresis vel erroris, & maxime quarundam conclusionum per venerabilem patrem *Willielmum* Archiepiscopum *Cantuar.* de consilio sui Cleri publice damnatarum, vel etiam alicujus conclusionis alicui earundem consimilis in sententia vel in verbis. Et si aliquos de cetero inveneritis qui quicquam prædictorum hæresium vel errorum, vel quemcunque consimilem crediderint, foverint vel defenderint; vel qui magistros *Johannem Wyclyff*, *Nicholaum*

versus prefatum *Henricum* occasionibus præmissis habitum atque factum cum omni eo quod exinde est secutum, esse nullum, invalidum, irritum, & inanem; ipsumque *Henricum* ad actus scolasticos & consuetam lectionem, & statum pristinum restituendum & pariter admittendum, prout vobis ad plenum constat. Volentes igitur decretum & diffinitionem prædicta debite fore exequuta, & obtinere firmitatem, vobis districtius quo possumus præcipimus & mandamus quod omnem processum versus ipsum fratrem *Henricum Crumpe* in Universitate prædicta, ut * permittitur, habitum sive factum, & quicquid exinde fuerit obsecutum celeriter & penitus revocantes, eundem fratrem *Henricum* ad actus scolasticos, consuetam lectionem, & statum pristinum admittatis & restitui faciatis indilata juxta formam Decreti & Diffinitionis prædictorum. Injungentes insuper vobis ac vestris Commissariis sive Deputatis successoribusque vestris, & quibuscunque magistris regentibus & non regentibus ac aliis præsidentibus officiariis ministris secularibus Universitatis prædictæ in fide & ligeantia quibus nobis tenemini quod ipsum fratrem *Henricum* ex causis prædictis, aut fratrem *Petrum Stokes* carmelitam occasione absentiae suae ab universitate prædicta, aut fratrem *Stephanum Patryngtone* carmelitam, vel aliquem alium religiosum aut secularem eis faventem occasione alicujus dicti vel facti doctrinam Magistrorum *Johannis Wycliff*, *Nicolai Herforde*, *Philippi Repyngdonn* seu reprobationem & condemnationem prædictorum heresium & errorum aut correptionem vel correctionem fautorum suorum qualitercunque concernentes, non impediat, molestetis seu gravetis, aut impediti, molestari, seu gravari clam vel palam ullo modo permittatis; sed ea * totius quæ pacis sunt, unitatis, & quietis in Universitate prædicta, & maxime inter religiosos & seculares procuratis & cum omni diligentia fovetis ac totis viribus præservetis. Et hæc sub forisfactura omnium & singularium libertatum & privilegiorum

* Sic MS.
pro præmit-
titur.

* Sic MS.

legiorum Universitatis prædictæ, & omnium alio-
rum quæ nobis forisfacere poteritis nullatenus omittatis. In cujus rei testimonium has litteras nostras fieri fecimus patentes. Teste meipso apud *Westmon.* 24^o die Mensis *Julii*, Anno regni nostri *A. D.* 1382. *Sexto.*



N^o. * VI

Breve Regium Cancellario & Doctoribus Oxon.

Fama celebri * divulgatur nostris auribus jam * Sic MS.
noviter est intimatum quod quamplures opiniones nefarie & allegationes detestabiles in quodam libro ex compilatione *Job. Wiclef* Trialogus vulgariter nuncupato, hereses & errores notorie includentes, Sacris determinacionibus & canonicis Sanctionibus Sanctæ Matris Ecclesiæ, & maxime consecrationi sacramentali multipliciter repugnantes continentur & conscribuntur. Ex quorum publicatione & vesana Doctrina populus Christianus qui ex allectione & instigatione latentis inimici pronior est ad malum quam ad bonum, & presertim his diebus (quod absit) infici potest, & per consequens damnabiliter tabi & decidere in errores, unde non modicum esset dolendum. Nos zelo Fidei Catholicæ (cujus sumus & erimus, Deo dante, defensores) salubriter commoti, nolentesque hujusmodi hereses aut errores infra terminos nostræ potestatis quatenus poterimus sustinere, immo pro eis penitus ressecand. & delend. brachium seculare apponere cupientes: Vobis in fide & ligantia quibus nobis tenemini, & sub forisfactura omnium quæ nobis forisfacere potestis Injungimus & Mandamus quatenus omnes & singulos Doctores Theologiæ ejusdem Universitatis regentes &
non

non regentes ad certos dies eis per vos ex parte nostra perfigend. & statuend. convocari, & librum illum in presentia vestra & eorundem Doctorum presentari, perlegi & examinari, nec non quoscunque hereses & errores quos in libro predicto per vos & eosdem Doctores reprobari contigerit, in scriptis redigi & intitulari faciatis; & nobis de omnibus & singulis quæ in præmissis senseritis seu inveneritis una cum singulis affectationibus & opinionibus Doctorum Prædictorum in Cancellariam nostram sub sigillo vestro distincte & aperte sine dilatione reddatis plenius certiores ut hiis inspectis & mature ponderatis ulterius de avisamento Consilii nostri ordinare valeamus prout pro fulcimento fidei Catholicæ & defensione Regni nostri fore viderimus salubrius faciendum. Teste meipso apud *Leder*
A. D. 1396. 18^o die Julii Regni nostri anno 19^o.

N^o. VII.

*Bibl. Cot. Epistola XII. Judicium Universitatis Oxoniensis
 ton Cleopa. ad Synodum Cleri Cantuariensis in Sancto
 E. II. Fol. Paulo Super libris Joannis Wiclyf.
 151.*

A. D. 1396. **R** Everendissimo in Christo patri ac Domino Domino suo spirituali Domino THOMÆ Dei gratia *Cantuar.* Archiepiscopo, totius ANGLIÆ primati, & Apostolice sedis legato, aliisque venerabilibus patribus & prelatibus Provincie *Cantuariensis*, Universitas studii generalis *Oxon.* Reverentias & Honores debitos & devotos tam venerando cetui Prelatorum, & ad defensionem percelebrem catholice fidei firmiter & feliciter adunari. Presentissime Pater & Domine, ab exordio nascentis Ecclesie DEI vinee sabaoth quam celestis agricola Christus DEI filius, sui que successores Apostoli
 in

in sacro suo sanguine plantaverunt. Heretici qui sub specie pietatis, virtutis & gratie, spiritu presumptionis inflati matrem suam Ecclesiam Dei sponsam suffodere satagebant. Tales enim doctores doctissimos in honore precellere contententes metaphorica scripturarum eloquia insanis suis sensibus pertinaciter attrahere cupiunt, innitentes, ut plurimum, sensui literali. Et sic, postposita, imo spretis, mysticis Sanctorum Patrum dogmatibus, tanquam filii degeneres & perversa viperarum gemmina materna sua viscera degenerando corrodunt, concutiant, & erumpunt. Tales enim cum in suis astutis ingeniis plene superare non valeant temporale seculare brachium callide provocant, & promissis adcredendum illicita que delectat contra statum & Prelatos Ecclesie verita quasi licita predicant, ut, sublati aut concussi hostiliter fidei Christiane columpnis, suos errores & hereses facilius introducant. Legimus de *Arrio* heresiarcha, ut de ceteris taceamus quod * ipsi suadente consilio omnes Prelati Catholici regiminis in exilium missi sunt, vix tribus exceptis qui divino providente consilio *Arriane* perversitatis erroribus viriliter obvaverunt. Unde & de eo testatur *Hieronymus*; *Arrium* in *Alexandria* modica scintilla fuit, quia statim extinctus non fuerat, totum fere terrarum orbem ipsius flamma consumpsit. Sed, pretermittis extraneis qui faciliter numerari non possunt, ut vicinius accedamus ad proprias, Doctor quidam novellus dictus *Johannes Wiclif*, non electus sed infectus Agricola vitis Christi jam infra paucos annos pulcherimum agrum vestrum *Cantuariensis* provincie tot variis seminavit zizaniis, totque pestiferis plantavit erroribus, tot denique sue secte procreavit heredes, quod, sicut probabiliter credimus, usque mordacibus sarculis & censuris asperrimis explantari vix poterunt aut evelli. Ad quantum enim hec secta novella * vobiscum jam nuper invaluit a vestra, sicut credimus, paternali memoria non recessit. Nos tamen ista mala cura vigili ponderantes,

* Sic MS.

* for nobiscum.

res, vestre prudentissime Paternitatis auctoritate
 suffulti vestrisque salutaribus & votivis suadellis &
 mactis pro viribus obsequentes per diuodecim o-
 lectissimos viros Magistros & Doctores multos li-
 bros & libellos, aliosque tractatus & opuscula mul-
 ta prelibati *Johannis* longa deliberatione prospexi-
 mus, & multas Conclusiones in eis & que nobis
 videntur signavimus, signatas excerpimus, excerp-
 tas morose digessimus, & digestas consuimus sa-
 cre doctrine contrarias & per consequens reas
 igne. Sed cum apud plurimos nostra satis
 parva sentiantur auctoritas easdem Conclusiones
 simul & in unum redactas * vestro paternitatis
 inclite vestrorumque confratrum maturiori exami-
 ni denuo recensendas offerimus, ut per vos, si place-
 at, ulterius beatissimo Patri nostro summo Pontifi-
 ci has iterum cupimus intimari. Scriptum est
 enim quod funis triplex de difficili rumpitur, si
 forte commissa nobis auctoritas pro funiculo com-
 putetur. Alias autem Conclusiones erroneas non
 paucas, imo fere totidem quot sequuntur de libello
 prefati *Johannis* extraximus quas cum non sint e-
 jusdem aut multum cognate sententie cum his scrip-
 tis illas tanquam superfluas decrevimus hic omitti.
 Est enim tam auditori quam lectori fastidium &
 opus inutile eandem sepe sententiam pueriliter in-
 culcare: Et preterea multas alias Conclusiones in
 procedendo collegimus in sterili pugna verborum
 sustinere sophisticæ, illas ideo pepercimus extreme
 condemnationis sententia fulminari. Rationes au-
 tem & causas damnationis Conclusionum sequenti-
 um in presentiarum omisimus, eo quod ipsarum
 falsitatem hiis * que sane sapiunt cum antiquis
 Doctoribus planam esse convicimus, nec vexare vos
 duximus pro insanis & nihilominus cum plurime
 sint & longe ipsarum improbatio prolixior fastidi-
 um forte gigneret inspectori.

Nomina

Nomina XII. Julicum Oxoniensium congregationis in superiori epistola præactorum.

Doctores in Theologia.

- Magister *Willielmus Ufford*, regens in clauistro Carmelitarum. 1.
 Magister *Thomas Claxton*, regens in clauistro * *Dominicanorum*. 2.
 * Magister *Joannes Wytenham*, de novo Collegio. 3.
 Magister *Joannes Langdon*, Monachus Ecclesie Christi *Canuariensis* † & post Episcopus *Roffensis*. 4.
 † *jamque e Collegio Canuar Oron.*

Baccalarii in Theologia.

- Magister *Robertus* * *Gilbert*. † *Gylbert e Domo* * *Sic Antiqui*. 1.
 vel Collegio *Mertonensi*, posthæc Episcop. *Londoni-Oxonien.*
neusis. † *Sic Ibid.*
 Magister *Joannes* * *Luk*. * *Lucke de eodem* 2.
 Collegio.
 Magister *Ricardus Cartisdale*. 3.
 Magister *Ricardus* * *Suedibam*. * *Snedisham*. 4.
 * *Sic Ibid.*

† *Studentes in Theologia.* † *Scholares.* † *Sic Ibid.*

- Magister *Ricardus Fleming*, post Episcop. *Lincolniensis*. 1.
 Magister *Thomas Rodbourne*, * post Episcopus * *Sic Ibid.* 2.
Menevensis. * e Collegio *Mertonensi*.
 Magister *Robertus* † *Rowdbery*, † *Ronbury*. † † *Sic Ibid.* 3.
 Magister *Ricardus Grasdale*. 4.

Reperta sunt Conclusiones censuris dignæ in operibus Ex *Historia*
quorum tituli sequuntur. & *Antiq. Oxon.*
 p. 236. c. 2.

- Sermo Dei in monte quodque libros quatuor complectebatur*, 85. conclusi. 1.
De Simonia, 24. 2.
De perfectione statuum, 9. 3.
De Ordine Christiano, 33. 4.
Triologus, tribus libris absolutus, 20. 5.
Dialogus, 15. 6.

De

7. De Arte sophistica, in tertio autem ejus argumenti tractu, 20.
 8. De Dominio Civili, in tres libros diviso, 44.
 9. De Diabolo & membris suis, 5.
 10. De Dotatione Cesareæ, 14.
 11. Responsio ad argumenta Monachi de Salley, 11.
 12. Responsio ad argumenta Strode, 9.
 13. De Confessione, 5.
 14. De versutiis Pseudocleri, 4.
- Summa Totalis 298.

The Author of the Antiquities of Oxford makes the number of these Conclusions to be but 267, and Bishop Bale reckons them 268. But as they stand in the Fasciculus Rerum Vol. I. p. 266, 267, &c. they are 391.

In the Year 1410, Sixty one Conclusions of Dr. John Wicliffe were condemned at Oxford, in a full Convocation of Regent and Non-Regent Masters, on the Feasts of St. John and St. Paul. Which Conclusions are said to have been taken out of the following Books.

- | | |
|--|---|
| 1. De Sermonibus Domini in monte continens libros 4 partiales. | 6. De perfectione Statuum. |
| 2. Liber Trialogorum in libros 4 divisus. | 7. De Ordine Christiano. |
| 3. Liber Dialogorum. | 8. De Arte sophistica. |
| 4. De Symonia. | And two small Tracts which the Scholars are |
| 5. De gradibus Ecclesiæ. | prohibited to read. |

Collatio Articulorum 18 damnatorum ab Ar. Arundel, 1396. cum Trialogo Wiclefi.

*Articuli Joannis Wiclef Trialogus. Lib. IV. c. 4.
damati ab Archi. Thoma Arundel & sumpti
ex Trialogo Wiclefi.*

1. **Q**UOD manet
Panis substantia
post ejus consecrationem
in altari, & non definit
esse panis.

2. Sicut *Joannes* fuit
figurative *Elias* & non
personaliter: sic panis
est figuraliter Corpus
Christi, & non naturali-
ter Corpus Christi. Et
quod absque omni am-
biguitate est figurativa
loquutio, Hoc est Corpus
meum, sicut illa in verbis
Christi, *Joannes* ipse est
Elias.

1. **O**Portet credere
quod iste panis,
virtute verborum sacra-
mentalium, sit conse-
cratione sacerdotis primi
veraciter Corpus Christi
& non potius definit esse
panis quam humanitas.

2 Nunquid credimus
quod Baptista ex hoc
quod sit factus *Helias*
virtute verborum Christi
Mat. 11. desiit esse *Johan-
nes*. vel aliquid quod sub-
stantialiter ante fuerit?
Conformiter non oportet
quod licet panis incipiat
esse Corpus Christi vir-
tute verborum suorum,
quod desinat esse panis,
cum panis fuit substanti-
aliter, ex hoc quod in-
cipit esse sacramentaliter
Corpus Christi. Sic enim
Christus dicit Hoc est
corpus meum: virtute
quorum verborum oportet

tet illud concedere sicut in Evangelio *Mat. 11*, de baptista asseritur, *si vultis scire ipse est Helias*. Et propter laborem in æquivocis, Christus non contradicit Baptiste *Johann. 1*. cum ipse asserit *non sum Helias*. Unus enim intelligit quod est *Helias* figuraliter, & alius quod non est *Helias* personaliter. Et conformiter; non contradicunt sed æquivocant qui concedunt quod hoc sacramentum non est (supple naturaliter) Corpus Christi, & idem sacramentum est figuraliter Corpus Christi.

3. Quod sacramentum eucharistie est naturaliter verus panis, loquendo conformiter, ut prius de pane materiali albo & rotundo, quem in cap. *Ego Berengarius*, Curia Romana Determinavit.

4. Quod deficiente parvulos fidelium sine baptismo sacramentali decedentes non fore salvandos, sunt in hoc præsumptuosi & solidi.

3. Hoc sacramentum est naturaliter verus panis— Ipsa Curia Romana ante solutionem Diaboli cum antiqua sententia prædicta planius concordavit, ut patet de condit. 2. c. *Ego Berengarius*. Trial. Lib. IV. c. 2.

4. Modicum valent signa nostra nisi de quanto illa Deus acceptaverit gratiose. Et per hæc respondeo ad objectum tuum tertio, concedendo quod Deus, si voluerit, potest damnare infantem talem [non baptisatum] sine injuria sibi facta, & si

si voluerit potest ipsum salvare. Nec audeo partem alteram diffinire, nec laboro circa reputationem vel evidentiam in ista materia acquirendam, sed ut mutus subitico, confitens humiliter meam ignorantiam verbis conditionalibus usitando, quod non claret mihi adhuc si talis infans a Deo salvabitur sive damnabitur. Sed scio quod quicquid in isto Deus fecerit erit justum, & opus misericordiae a cunctis fidelibus collaudandum. Illi autem qui ex auctoritate sua, sive scientia, in ista materia quicquam diffiniunt, tanquam praesumptuosi & stolidi non se fundant. *Lib. IV. cap. 12.*

5. Quod collatio sacramenti Confirmationis non est Episcopis reservata.

5. Non video quod hoc sacramentum [Confirmationis] sit specialiter Episcopis caesariis reservatum. *Lib. IV. cap. 14.*

6. Quod tempore Pauli sufficiebant ecclesiae duo ordines clericorum, Sacerdos & Diaconus. Nec fuit tempore Apostolorum distinctio Papae, Patriarcharum, Archiepiscoporum; sed quod sufficit quod sint Presbyteri & Diaconi secundum fidem scripturae, quia su-

6. Unum audacter assero, quod in primitiva ecclesia, vel tempore Pauli suffecerunt duo Ordines clericorum scilicet sacerdos atque Diaconus, similiter dico, quod tempore Pauli fuit idem Presbyter atque Episcopus. — Tunc enim adinventum non fuit distin-

D d

ctio

perbia Cæsarea alios gradus adinvenit.

Ordo Papæ & Cardinalium, Patriarcharum, & Archiepiscoporum, Episcoporum & Archidiaconorum, Officialium et Decanorum cum cæteris officiaris, & privatis religionibus quorum non est numerus neque ordo. — Ex fide scripturæ videtur mihi sufficere esse Presbyteros atque Diaconos servantes statum, atque officium quod eis Christus imposuit, quia certum videtur quod superbia Cæsarea hos gradus & ordines adinvenit. *Lib. IV. cap. 15.*

7. Quod antiqui qui ex cupiditate rerum temporalium, ex spe mutuum juvaminum, aut ex causa excusandæ libidinis, licet de prole desperent, copulantur adinvicem, non vere matrimonialiter copulantur.

7. Videtur mihi probabile quod tales qui non possunt procreare carnaliter quodammodo illicitè copulantur. Unde antiqui qui ex cupiditate temporalium, ex spe mutuum juvaminum, aut ex causa excusandæ libidinis, licet desperent de prole, copulantur ad invicem non vere matrimonialiter copulantur, & sic juvenes in ætate. *cap. 20.*

8. Quod causæ divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatæ.

8. Nec delector in multitudine causarum divortii, cum multæ sunt infundabiliter humanitus ordinatæ; ut patet specialiter de Cognatione. *ibid.*

9. Quod

9. Quod hæc verba, *Accipiam te in uxorem*, eligibilia sint pro contractu matrimonii quam hæc verba, *Accipio te in uxorem*. Et quod contrahendo cum illa per hæc verba de futuro, *Accipiam te in uxorem*, & post cum alia per hæc verba de præsentis, *Accipio te in uxorem*, non debent frustrari verba propter verba secundaria de præsentis.

10. Quod isti duodecim sint procuratores Antichristi, Papa, Cardinales, Patriarchæ, Archiepiscopi, Præsules, Episcopi, Archidiaconi, Officiales & Decani, Monachi & Canonici Bifurcati, pseudofratres introducti jam ultimo, & Quæstores.

9. Similiter hæc convertunt, ut hic supponimus, *Te accipio in uxorem* & *Te accipiam in uxorem*. Cum ergo secundum sit certius, & minus imbricabile, videtur quod sit eligibilius ad homines matrimonialiter copulandum. — Cum ergo cum verbis *de futuro* sit consensus compossibilis, & verba illa sunt vera, atque in Domino ordinata, quomodo licet verba illa frustrare per verba sequentia *de præsentis* quæ non sunt tantæ efficacitæ. *Lib. IV. cap. 22.*

10: Supremi & ultimi [ministri ecclesiæ] sunt sacerdotes Christi recte ejus Evangelium prædicantes. Et ista pars debet esse quasi anima corpori matris nostræ. In istis autem est major deceptio: Cum Antichristus habet sub Specie Cleri, Procuratores duodecim contra ecclesiam Christi machinantes; cujusmodi ponuntur Papæ & Cardinales, Patriarchæ, Archipræsules, Episcopi, Archidiaconi, Officiales, Decani, Monachi & Canonici bifurcati, pseudofratres introducti jam ultimo, &

Quæstores. Omnes autem isti duodecim, & specialiter prælati Cæsarii & Frâtres, infundabiliter introducti sunt manifesti discipuli Antichristi, quia libertatem Christi tollunt, ac onerant sanctam Ecclesiam, & impediunt ne currat Lex Evangelii liberè sicut olim. cap. 26.

II. Quod *Numero-*rum decimo octavo, *Ezekielis* quadragesimo quarto, præcipitur singulariter negative, quod nec sacerdotes *Aaronita*, nec *Levitæ* habeant partem hæreditatis cum aliis tribubus, sed quod pure vivant & de decimis & oblationibus.

II. *Nume.* 18 sic habetur. *Dixit Dominus ad Aaron in terra eorum nihil possidebitis, nec habebitis partem inter eos, Ego pars & hæreditas tua in medio filiorum Israel: Filiis autem Levi dedi omnes Decimas Israel in possessionem pro ministerio quo serviunt mihi in tabernaculo Fœderis.* Si ergo Prælati nostri & viventes de Decimis fundant se in secunda parte hujus dicti Dominici ad avide capiendum Decimas quæ lucrum sapiunt, Cur non primam partem auctoritatis Domini pro amore Christi pauperis adeo amplectuntur? Similiter, *Deutero.* 18 sic habetur: *Non habebunt sacerdotes & Levitæ & omnes qui de eodem tribu sunt, partem & hæreditatem cum [reliquo populo]*

10] Israel; quia Sacri-
 ficia Domini & oblationes
 ejus comedent nihil aliud
 accipient de possessione fra-
 trum suorum, Dominus
 ipse enim est hæreditas eo-
 rum; sicut locutus est il-
 lis. Si ergo tam acute
 negativæ legis veteris de
 possessione clericorum
 ex verbis domini sunt
 mandatæ, & cum hoc
 Christus & sui Apostoli,
 tempore legis gratiæ, hoc
 idem mandatum strictius
 observarunt; quis major
 foret hæreticus aut An-
 tichristus quam ille cle-
 ricus qui supra principes
 legis veteris contradice-
 ret istis verbis? Similiter
Ezech. 44. sic habetur.
Non erit sacerdotibus
hæreditas quia ego hæredi-
tas eorum: Et possessionem
non dabitis eis in Israel,
ego enim possessio eorum.
Victimam & pro peccato
& pro delicto comedent
& omne votum Israel ip-
sorum erit. Primitiva
omnium primogenitorum,
& omnia libamenta, ex
omnibus quæ offeruntur
sacerdotum erunt: Et
primitiva ciborum vestro-
rum dabitis sacerdoti, ut
reponat benedictionem do-
mui sua. Lib. IV.
cap. 15.

12. Quod non est major hæreticus vel Antichristus quam ille clericus qui docet quod licitum est sacerdotibus & Levitis legis gratiâ dotari cum possessionibus temporalibus. Et si aliqui ex prævaricatione in Lege Dei sint hæretici, apostata, vel blasphemus, sunt illi clerici qui hæc docent.

13. Quod non solum domini temporales possunt auferre bona fortunæ ab ecclesia habitualiter delinquente: Non solum hoc eis licet, sed debent hoc facere sub pœna damnationis æternæ.

14. Si corporalis unctio foret Sacramen-

12. Quis major foret hæreticus aut Antichristus quam ille clericus qui supra principes legis veteris contradiceret istis verbis? — Si aliqui ex prævaricatione in legem Domini sunt hæretici, apostata vel blasphemus, sunt illi clerici, etiam Episcopi, qui tam notabiliter offendunt in prævaricationem harum legum. — Si ergo Episcopus in mitra sit cornutus, ad denotandum quod nescit & observat utrumque testamentum, quis magis blasphemando mentitur in Christum, quam ille qui dotatur & ditatur in possessione temporalium etiam supra Reges? *cap. 15.*

13. Nos autem dicimus illis quod nedum possunt auferre temporalia ab Ecclesia habitualiter delinquente, nec solum quod illis licet hoc facere, sed quod debent sub pœnâ damnationis gehennæ; cum debent de sua stultitia pœnitere, & satisfacere pro peccato quo Christi Ecclesiam macularunt. *cap. 18.*

14. Si ista corporalis unctio foret Sacramen-
tum,

tum (ut modo fingitur) Christus & ejus Apostoli ipsius promulgationem non tacuissent.

tum, ut modo fingitur, Christus & cæteri apostoli ejus promulgationem & executionem debitam non tacerent. Concedo tamen tibi quod ista corporalis Unctio est, aliquibus cæteris paribus, Sacramentum. Sed oportet tunc quod Presbyteri mererentur suis devotis orationibus infirmatis.

cap. 25.

15. Quicumque est humilior, servitivior in amore Christi, quoad suam ecclesiam amativior, ille tam in Ecclesia militante major, & proximus est Christi vicarius.

16. Quod ad verum dominium seculare requiritur justitia dominantis, sic quod nullus in peccato mortali est dominus alicujus rei.

17. Quod omnia quæ evenient, absolute necessario evenient.

15. Quicumque est humilior est Christo propinquior, — talis humilior est in regno cælorum major. *Lib. III. cap. 2.*

16. Dictum est sapius quomodo duplici titulo stat hominem habere Temporalia, scilicet, titulo originalis justitiæ, & titulo mundanæ justitiæ. Titulo autem originalis justitiæ habuit Christus omnia bona mundi, ut sæpe declarat *Augusti.* illo titulo, vel titulo gratiæ justorum sunt omnia: Sed longe ab illo titulo civilis possessio. *Lib. IV. cap. 17.*

17. Quoad lapsum meum de necessario, recolo me dixisse in libro primo quod omnia quæ e-

venient

venient absolute necessario evenient. Et sic Deus non potest quicquam producere vel intelligere nisi quod de facto intelligit & producit. Sed quia quondam defendi constanter hujus oppositum, nec claret adhuc mihi demonstratio quæ hoc probat, ideo utor communiter hac cautela, mihi proposito tanquam possibili uno quod non est de facto. Suppono hoc tanquam possibile, si Deus voluerit. *Lib. III. cap. 8.*

18. Quod quicquid Papa vel Cardinales sui sciunt ex sacra scriptura deducere clare, illud duntaxat est credendum, vel ad sua monita faciendum. Et quicquid ultra presumpserint sit, tanquam hæreticum, contemnendum.

18. Scripta aliorum doctorum magnorum quantumcunque vera dicuntur apocrypha, nec sunt credenda nisi de quanto in scriptura Domini sunt fundata. — Ut scriptura Sacra sit magis apreciata & laudata, quæcunque veritas quam viator sensu non percipit debet ex hac fide scripturæ esse deducta, saltem si requiritur a fidelibus esse credenda. *Lib. III. cap. 31.* Cavebo ab hac hæresi, si Papa & Cardinales asserunt hunc esse sensum Scripturæ ergo sic est; quia tunc forent supra Apostolos confirmati. *L. IV. cap. 10.* *Ar-*

Articuli damna. in Con. Constantiensi.

Art. 17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.

Assumunt [Episcopi in concilio terræmotus] istud subdole pro medio ad hunc finem, quod error nimis periculosus est dicere quod *Domini temporales possunt, ad arbitrium eorum, auferre bona temporalia ab Ecclesia delinquente; & Quod populares possunt, ad eorum arbitrium dominos delinquentes corrigere.* Quamvis autem ista *Secunda* particula sit iners pectus a fratribus adinventata, tamen fratres laborant assidue ad fundandum illam sophisticè. *Trialo. Lib. IV. cap. 37:*

*Addenda.*

P *Age 36. Line 5.* after *Vexation* put †, and at the bottom this marginal Note. † Bishop *Latimer* observes how obnoxious they were who reproved the Clergy, or supposed any thing amiss in any of that Order. *There is, saith he, a Doctor that writeth of this Place, his Name is Doctor Gorrham, Nicholas Gorrham, I knew him to be a Schole Doctor a great while ago, but I never knew him to be an Interpreter of Scripture till now of late: He sayth thus, Major devotio in laicis, & vetulis, quam in clericis, &c.* *Sermos. fol. 71 b. ed. 1571.*
There

There is moze Devotion, sayth he, in Tape folke and olde Wives, and in these simple folke and vulgar People than in the Clarkes : They be better affected to the Worde of God then those that be of the Clergy. I mervaile not at the Sentence, but I mervaile to finde such a Sentence in such a Doctor. If I should say so much, it would be sayde to me, that it is an evill Byrde that defiles his owne Nest, and Nemo læditur nisi a seipso, There is no Man hurt but of his own self.

Ibid. fol. P. 342. l. 35. put † before Clerkis of Kichene and in the Margin this Note. † Of this Bishop *Latimer* complains in his time. It is, says he, a thing to be lamented, that the Prelates and other spiritual Persons will not attend upon their Offices they will not be amongst their Flockes, but rather will run hether and thither, here and there where they are not called, and in the mean Season leave them at Adventure of whom they take their Living : Yea and furthermore, some will rather be Clarkes of Kitchens or take other Offices upon them besides that which they have already : But with what Conscience these same do so, I cannot tell.

History of But Dr. *Hylen* represents this as if the Bishop had *Reforma.* p. said that the poor Clergy being kept to some sorry *61.* *Pittances* were forced to put themselves into Gentlemens Houses, and there to serve as Clerks of the Kitchen, Surveyors, Receivers, &c.

4v. 16. 1720.

r. 8. 1721.

CONTENTS.

Preface. *Testimonies concerning Dr. John Wiclif.*

P Chap. 1. *Of the Place of Dr. Wiclif's Birth; his going to Oxford; his disputing against the Friars in behalf of the University, and concerning the Poverty of Christ: He is made Master of Baliol College, and Warden of Canterbury-Hall, and is removed from the latter by the Sentence of the Pope.* P. 1.

Chap. 2. *Wiclif defends the King's Title in opposition to the Pretensions of the Pope: He professes Divinity, and reads the publick Lectures in the University, in which he attacks the Corruptions of the Fryars.* P. 17.

Chap. 3. *Of the papal Usurpations in England; they are complained of by the Parliament. The King issues out Commissions to enquire what Benefices, &c. were in the Hands of Italians, French-men, &c. Dr. Wiclif is sent Ambassador to the Pope; Of his Lectures and Writings against the Pope, and the Corruptions of the Clergy.* p. 28.

Chap. 4. *Dr. Wiclif is complained of to the Pope; XIX Articles are objected to him; The Pope sends his Bulls to the Arch-Bishop of Canterbury, and Bishop of London, whom he appoints his Commissioners to examine Wiclif, and to the University of Oxford, and writes a Letter to the King. Dr. Wiclif appears before the Pope's Delegates at St. Paul's London; That Court breaks up in Confusion, and meets again at Lamhith: Pope Gregory dies: A Schism at Rome: Dr. Wiclif falls sick and recovers.*

P. 42.

Chap. 5. *Dr. Wiclif preaches and writes against the Pride and Tyranny of the Pope, and the Corruptions of the Romish Clergy. He and others undertake translating the Holy Scriptures into English, it having never been done before.* p. 66.

Chap. 6. *Dr. Wiclif opposes the Popish Doctrine of Transubstantiation: He is censured for it by the Chancellor*

1571 8.v.

Chancellor of Oxford, and some of the Doctors of the University: Dr. Wiclif appeals from this Sentence to the King, &c. Arch-Bishop Sudbury being murdered by the Rebels, he is succeeded by Arch-Bishop Courtney, who in a Court held at the Preaching Friars London, condemned several Opinions held by Wiclif's Followers, and requires the Chancellor of Oxford to publish the Condemnation in St. Mary's Church and in the Schools in that University: Dr. Wiclif is by Vertue of the King's Letters to the Chancellor expelled the University, and retires to Lutterworth.

p. 76.

Chap. 7. Dr. Wiclif being retired to Lutterworth continues his Labours for Reformation. He is seized with the Palse, and is cited to appear before the Pope: He writes a Letter to excuse himself, and has another Fit of the Palse, of which he dies. Of the Persecution of his Followers after his Death, and the taking up his Bones by the Order of the Council of Constance, and burning them.

p. 98.

Chap. 8. Of Dr. Wiclif's Opinions.

113.

Chap. 9. Of Dr. Wiclif's Writings.

143.

Chap. 10. An Account of the principal Persons who favoured Dr. Wiclif and his Doctrines.

p. 175.

A Table of the Records and Papers that are in the Collection.

1. *Specialis Licentia Domini Regis Edwardi III pro appropriatione Advocationis Ecclesie de Pageham Aula Cantuariensis in Oxonia.* p. 235.
2. *Charta Foundationis Aula Cantuariensis, & Donationis Manerii de Wodeford Lincoln' Dioceſeos dictæ fundationi.* p. 237.
3. *Instrumentum Collationis Johannis de Wyclve Guardianatui Aula Cantuariensis in Univerſitate Oxoniæ.* p. 240.
4. *Copia Registri Langham referens promotionem Johannis de Radyngate ad Guardianatum Aula Cantuariensis & ejus diſmiſſionem.* p. 241.
5. *Man-*

5. *Mandatum Apostolicum ad exequendam sententiam Cardinalis Andruyni contra Wiclyffum.* p. 241.
6. *Regia Pardonatio omnium forisfacturarum Aula Cantuarien. & eidem pertinentium, & Confirmatio Papalis sententiæ deprivationis Wiclif.* p. 246.
7. *Bulla Papalis pro dispensatione cum statuto Universitatis Oxon.* p. 251.
8. *Pro Johanne de Wiclif & aliis de potestatibus ad tractandum cum Nunciis Papæ.* p. 253.
9. *Bulla Gregorii IX missa Oxonii studio.* p. 254.
10. *Bulla Papalis missa Archiepiscopo Cantuari' & Episcopo Londonien', &c.* p. 256.
11. *Bulla Papalis missa eisdem ad incarcerandum Johannem Wyclif, &c.* p. 257.
12. *Bulla Papalis missa eisdem ad carcerandum Johannem Wyclif & recipiendam ejus confessionem*
p. 259.
13. *Epistola Papæ ad Regem Edwardum III ad exhibendum sui favoris & auxilii Patrocinium Archiepiscopo Cant', &c.* p. 262.
14. *Mandatum pro informatione Magistri Joannis Wyclif, & ad citandum eum.* p. 264.
15. *Conclusiones Magistri Joannis Wyclif contentæ in schedula inclusa literis Papalibus, dat. Junii. 11.*
1377.
16. *Diffinitio facta per Cancellarium & Doctores Universitatis Oxonii de Sacramento Altaris contra opiniones Wyclifianas.* p. 268.
- * 16. *Confessio Magistri Joannis Wyclif.* p. 272.
17. *Potestas Regia concessa Archiepiscopo & aliis Episcopis ad arrestandum quoscunque prædicantes hæresin, seu sustinentes conclusiones damnatas scil. ab Archi. Courtney, 1382.* p. 282.
18. *Dr. Wiclif's Letter of Excuse to Pope Urban VI.* p. 283.
- * 19. *Dr. Wiclif's Confession concerning the Eucharist.* p. 285.
- ** 19. *Narratio de morte subitanea Joannis Wyclif, &c.* p. 286.
19. *A Treat of Dr. Wiclif's, entituled, Why poor Priests have no Benefice.* p. 287.
20. *Conclu-*

20. *Conclusiones Lollardorum in quodam libello porrectæ pleno parlamento Regis Angliæ regnante illustrissimo principe Richardo II^o, Anno ejus circiter 18.* p. 298.
21. *Testimonium Universitatis Oxoniensis de Doctrina & vita Joannis Wiclef.* p. 305.
22. *Extract from a Book intituled, Pierce the Ploughman's Creed.* p. 307.

Contents of the SUPPLEMENT.

- Advertisement of the Reason of it.* p. 312.
- The Cunning of the Religions.* p. 313.
- Arch-Bishop Usher's Vindication of Bruno and Berengarius.* p. 314.
- Testimonies concerning Dr. Wiclif.* Ibid.
- Dr. Wiclif A. D. 1356 wrote against the Exaltations and Usurpations of the Pope, and the corrupt Disposal of Ecclesiastical Benefices.* p. 315.
- Of his disputing with a Frier before the Duke of Gloucester about the Begging of People able to work.* 316.
- Extract of his Defence of the King against the Pope's Claim of a Tribute of 700 Marcs.* Ibid.
- A Copy of Dr. Wiclif's Answer to the Pope's Bull against him sent to the Arch-Bishop of Canterbury, and which he delivered to the Parliament.* p. 318.
- Dr. Wiclif answered a Doctor who defended the Papal Supremacy and Infallibility.* p. 326.
- Of the English Translation of the Scriptures.* p. 329.
- Dr. Wiclif's Opinion of the Sacrament of the Eucharist.* p. 331.
- The Arch-Bishop orders a general Procession on the Condemnation of XXIV of Wiclif's Conclusions.* 332.
- He notifies the Condemnation of them to the Bishop of London, and orders him to enjoin the Bishops of the Province in their Churches, &c. to warn Men against holding, preaching or defending them.* p. 333.
- He grants his Commission to Friar Peter Stokes to do the same in the University of Oxford.* Ibid.
- He writes to the Chancellor to reprove him for suffering Dr. Hereford to preach before the University.* p. 335.
- Henry

Henry Crumpe very violent against Dr. Wicliffe,
and complained of in the Chancellor's Court, but on
his Appeal to the King. the Process is declared null.

p. 336, 337.

Dr. Wicliffe's Opinion of Pope Urban's Election. 338.

——— Complaint of Trouble he met with. Ibid.

A Commission granted to seize Dr. Wicliffe's Writings, &c. Ibid.

A Royal Brief to remove from the University all
Lollards. p. 339.

Another Brief commanding the Chancellor and Doc-
tors to read and examine Wicliffe's Trialogue, and
to declare their Opinions of it. p. 339.

The University of Oxford appoints XII Delegates to
examine Dr. Wicliffe's Books. p. 340, 341.

Forty Five Articles of Dr. Wicliffe's condemned at
London, 1411. p. 341.

Dr. Wicliffe's Opinions. p. 342 &c.

His Writings. p. 352 &c.

Titles of the Papers in the Collection.

- 1 *Determinatio quædam Magistri Johannis Wycliffe de Dominio contra unum Monachum.* p. 363.
- 2 *Epistola Willielmi Cantuariensis super condemnatione heresium Wicleffi in Synodo.* p. 371.
- 3 *Litera quam misit Archiepiscopus Cancellario Oxon. ut assisteret fratri Petro Stokys in publicatione ejusdem commissionis sub hac forma.* p. 375.
- 4 *Mandatum Cancellario Oxon'.* 376.
- 5 *Breve Regium Cancellario Oxon. & procuratoribus.* p. 379.
- 6 *Aliud Breve Regium iisdem.* p. 381.
- 7 *Breve Regium Cancellario & Doctoribus Oxon.* p. 383.
- 8 *Epistola XII Judicum Univer. Oxon. ad Synodum Cleri Cantuar. in St. Paulo super libris Johannis Wiclyf.* p. 384.
9. *Collatio Articulorum 18 damnatorum ab Archiepiscopo Arundel 1396, cum Trialogo Wicleffi.* 389.

ERRATA.

PRejazz, Page viii. Line 30. Read P. 27. He tells. p. xi.
l. 11. r. positive. p. xvi. l. 25. r. perusal. p. xxi. l. 16.
r. ut. p. xxii. l. 2. r. qui in *Edvardo*.

Book. Page 5. Line 7. blot out the Comma after University.
p. 9. l. 11. r. Canon. l. 15. blot out the Comma after Ivy
Church. p. 11. l. 26. r. Benger. p. 15. l. 25, 28. blot out
therefore. p. 24. margin, r. A. D. 1382. p. 26. l. 10. r. Lu-
cifer's Pride highen. p. 29. l. 4. r. those. l. 6. r. God.
p. 30. l. 32. r. Nuncios. p. 33. l. 10. place * before Lombard-
dy, and in the Margin * Usury or Brokerage. p. 43. l. 2. r.
ever. p. 44. l. 25. r. forcibly. p. 90. l. 1. r. be. p. 93. l.
38. r. the Condemnation of the abovesaid. p. 95. l. 32. r.
Carthusian. p. 96. l. 17. r. the latter Part of the VIIth. p.
103. Margin, r. 1400. p. 109. l. 25. r. more than capital. l.
33. r. Years after. p. 111. l. 14. r. of even. p. 116. l. 29.
r. Tribute. p. 117. l. 12. r. Death. l. 22. r. most by. p. 118.
Margin, r. How prayer of good Men helpeth much. p. 120.
l. 4. r. He therefore. p. 121. l. 22. r. Thirst. p. 122. l. 22,
23. r. at the Reformation. p. 123. l. ult. blot out, or to the
Parliament. p. 131. l. 29. r. othis. l. ult. r. meet. p. 132.
l. 11. r. famulory. l. 15. r. knowen. p. 153. l. 10, 11. r.
uncouth. p. 154. l. 24. add after Joanni N^o. 150. p. 155.
l. 21. put N^o. 18. in the Margin. l. 27. add after tenebris, N^o.
148. p. 163. l. 37. r. for forwe. p. 170. Margin. r. 2. p.
171. Margin. r. 23, 24. p. 172. Margin. r. 25, 26, 27, 28,
29, 30, 31, 32, 33, 34, 35, 36. p. 179. l. 27. r. relieving.
p. 188. l. 12. r. irretitio. p. 189. l. 30, 31. r. hold or exer-
cise. p. 193. l. ult. r. such. p. 198. l. 13. blot out that. p.
210. l. 28. r. 28. p. 215. l. 22. put a Comma after Bee. p.
217. l. 13. blot out the Comma after all. p. 221. l. 30. r.
Curate. p. 225. l. 6, 7. blot out, double the Number that
there used to be. l. 8. blot out the Comma after Inhibition. l.
9. blot out than, and add after Excommunication, double the
Number that. p. 229. l. 8. r. 1382. p. 236. l. 15. put a
Comma after est. p. 242. l. 37. r. fine. p. 243. l. 6. r. sim-
pliciter. l. 37. r. Rogeri. p. 255. l. 8. r. Marfilii. l. 9. r.
recordationis. l. 27. r. ac. p. 256. l. 24. r. presentibus quas.
p. 260. l. 27. r. Marfilii. p. 263. l. 4. r. Marfilii. p. 279.
l. 6. Margin. r. Sic MS. pro accepit. p. 281. l. 10. put ; after
fidem. l. 11. put ; after talionis. p. 283. Marg. r. Bibl. Bodl.
p. 293. Mar. r. rated. p. 298. l. 17. r. genealogia. p. 321. l. 15.
r. prepositi. p. 322. l. ult. r. subditum. p. 326. l. 32. r. Hee
p. 332. l. 32. blot out two. p. 340. Marginal Note l. 6. r.
Falsi. p. 342. l. 24. r. Property and Power. l. 34. r. of. p.
343. p. 37. r. Sproungen. p. 345. Mar. r. Episcopis Cesareis,
p. 345. Marg. r. Sacraments. p. 352. l. 31. r. we sue. l. 33.
r. Mattheus. p. 357. l. 20. r. this. p. 372. l. 10. r. &. p.
373. l. 17. r. conditionis. l. 23. r. potesta. l. 35. r. nicari. p.
374. l. 25. r. Oblervantiam. p. 375. Mar. r. Sic. p. 376. l. 6.
r. Cancellario. p. 378. l. 27. r. Gualterus.

*The Misspintings are so many that it would be too tedious to ob-
serve them all, and are therefore left to the Readers own Correction.*

